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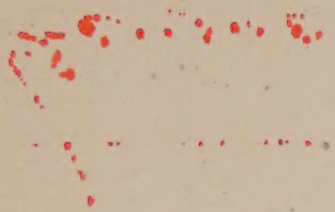

THE JESUIT RELATIONS

AND

ALLIED DOCUMENTS

VOL. LVII

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LVII

HURONS, IROQUOIS, OTTAWAS

1672-73

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PREFACE TO VOL. LVII

Following is a synopsis of the documents contained in this volume:

CXXIX. During the summer of 1673, some of the missionaries write to the new governor, Count de Frontenac, giving him information about the various Indian tribes and their relations to the French. Nouvel writes (May 29) from Sault Ste. Marie, saying that the tribes of that region are well disposed toward Christianity; but that their friendship to the French is endangered by both the Iroquois and the English, who are endeavoring to secure the Algonkin fur trade. The English have established a fortified post at Hudson Bay, and are making liberal presents to the natives of their neighborhood. Nouvel and his fellow-priests are doing all in their power to retain the savages in loyalty to the French.

Bruyas writes (June 12) from a Mohawk village that his colleague, Boniface, is conducting to Quebec a large party of Iroquois Christians, who wish to find an asylum there; and that others of their tribesmen will soon follow their example.

A letter (dated July 6) from Garnier states that the Senecas, among whom he is laboring, are peaceful and obedient; they intend not to molest the Algonkins, and will send an embassy to Frontenac. They desire to trade at Montreal, rather than at Albany, and to receive French settlers in their country.

Jean de Lamberville sends Frontenac a report (dated September 9) of matters at Onondaga. All the Iroquois are delighted with the new governor, whose liberality and affable manner have quite won their hearts. He has asked the Iroquois to send some of their children to be educated at Quebec; the Father reports that they will consider this proposal, which Garakontié will urge upon them. Lamberville also thanks Frontenac for his recommendation of the Jesuits to the Iroquois. He mentions, in closing, a report that the Dutch have recaptured their settlements on the Hudson.

CXXX. The MS. of the *Relation* of 1672–73 was sent to Europe as usual, although it was not published until 1861 (see Bibliographical Data for the present volume). The main portion of the document is herewith presented; the remainder will appear in Vol. LVIII. Especial interest attaches to this *Relation*, as here published; for it was written by Jean de Lamberville, and corrected by the superior, Dablon. We are enabled to present, for the first time, both the original and all emendations thereon,—distinguishing them by using different styles of type, as indicated at the beginning of the document.

Beginning with the Huron colony near Quebec, considerable space is devoted to the pious life and saintly death of their captain, Pierre Atironta. The charity and zeal of a certain pious widow are recounted at length. The Iroquois who have come to live with the Hurons are fully as fervent as the latter; and their women refuse to go back to their native land, preferring their present religious opportunities. They even urge their pagan relatives to embrace the faith, and to share their own exile for its sake. These same Iroquois women give the Huron elders

valuable presents to secure the recall of a family who have been banished from the village on account of drunkenness, and consequent misbehavior of the man to the Iroquois strangers. The people of the village regularly bring their children to Chaumonot to be punished for whatever faults they may have committed; in consequence, "the little savages are so well behaved that one can now do with them whatever one wishes."

A Huron chief returns to the village, who had long been absent among the Iroquois; he receives a warm welcome, and valuable presents. A council reinstates him in his dignity as chief; and he soon attains, by his eloquence and liberality, great authority in his village, which he uses to discourage drunkenness and all wrong-doing. The missionaries are delighted at his attitude, since drunkenness is "the sole enemy that remains for us to fight among our christian Savages." Their proverbial addiction to theft has been eradicated; they do not even know blasphemous words; they have forgotten their old superstitions; and the marriage tie is as strong among them "as among the best Christians in Europe." The Huron youth behave even more modestly and decently than do the French. All these great results are due to their forced migration to the French settlements. "Who would ever have said that, in order to make the Huron nation Christian, it would have to be exterminated?" The writer expresses his belief that the Iroquois also can be Christianized only by bringing them into the vicinity of the French. That undertaking has already been begun, a considerable number of Iroquois families having migrated to this Huron village. One of these strangers

tells the Father in charge of them that this new life is "a change from Hell into a little Paradise." A certain Huron, Louis Taondechoren, has a great longing to become himself a missionary to the pagan Indians; opportunity for such work is afforded him by Frontenac's expedition to the Iroquois country, where Louis greatly aids the Fathers, especially Lamberville.

The greater part of this *Relation* is comprised in two main divisions — the reports of the Iroquois and of the Ottawa missions. Beginning with the former, letters from Bruyas and Boniface give an account of the work among the Mohawks. These savages — having concluded a peace with the Mohicans, and consequently being able to trade freely with the Dutch at Albany — now continually indulge in brandy; their excess is so great that an epidemic fever results among them, which causes many deaths. The prevalent intemperance checks the efforts of the missionaries to win new Christians; but they are able to recover some of the backsliders, and to keep them in the line of duty. Bruyas's field, the village of Tionnontoguen, is especially difficult; Boniface's work, in two villages five leagues distant from the former, has been more successful; although these villages are small, they contain more true Christians than do any others. During the year, he has baptized thirty adults in his chapel. Various instances of the piety and devotion of these neophytes, and the holy deaths of some, are recounted. The conversion of one of these occurs at the La Prairie Indian settlement, and leads to a considerable migration of Iroquois thither. Their pagan tribesmen are angry at this, and complain to Bruyas that "the black

gowns seem intent upon making a desert of their country, and completely ruining their villages;" but the Father succeeds in appeasing the malcontents. It is even probable that many of them will also go to live among the French.

Milet describes his work during the last year, at Oneida. He has baptized thirty-four persons, of whom sixteen died; he relates the details of some conversions and of some pious deaths. His success is partly due to the good effects of the medicines that he has given to the sick, partly to the fear of hell which many experience. Over forty unbaptized persons have confessed to him their sins, thus giving him opportunity for special personal instruction; and many refuse to attend superstitious feasts. As usual, it is the women who show most devotion and courage in religion. This gives the missionaries hope that the children will be reared in the faith,—thus, in the future, strengthening the now feeble church.

From Onondaga, Lamberville writes to his superior. He laments the lack of spiritual perception, and even of reasoning capacity, displayed by the Iroquois; he thinks that it needs, for their conversion, "to win them by presents, and to keep them in subjection by the fear of arms." The missionaries possess neither gold nor steel, and therefore can do little with the savages. Still, he counts for the past year "over thirty who now pray in Heaven for the salvation of their countrymen." The Christians of this church are "completely exempt from the vice of intemperance." The shining virtues of Garakontié are eulogized. Upon examining his conscience, "he cannot find that he has committed any sin;" and, "he added, with a smile: 'As to

marriage, you well know my wife's ill temper. Had I not been truly a Christian, I would have sent Her away Long ago, as the Iroquois do, that I might take another.'" He exhorts his Christian tribesmen, and at Albany "prays with a saintly Effrontery in the midst of the preaching of the Dutch, when he happens to be with those Gentlemen on a Sunday." His Christian zeal arouses enmity among the pagans, and he is the object of many slanders; but his people generally refuse to listen to these reports, and maintain his authority among them. Another Onondaga convert is cruelly persecuted for her faith by her husband, but escapes to La Prairie, where she lives most piously. Lamberville continues, with detailed accounts of certain conversions and pious deaths at Onondaga. The Father laments his poverty, since he cannot supply the sick with medicines and food; "it would be a bait wherewith to secure nearly all the dying."

The Cayuga mission is reported by Carheil, who has baptized fifty-five persons during the year, mostly children. Until this year, he has been compelled to administer all baptisms as secretly as possible; but the prejudices of the people against this rite seem to be diminishing, and mothers even bring their children to him to receive it. But he has little success with the adults; "except when they are in danger of death, I find none who are susceptible to any of the inclinations necessary for baptism."

A more encouraging account comes from the Senecas, in a letter written by Julien Garnier,—who, with Raffeix, is laboring in that mission. They preach freely, and without molestation, even the infidels listening attentively. The converts show

fervent piety, and are always ready to maintain their faith against the attacks of the pagans. Garnier asks for another missionary, to serve at St. Jacques (Gandagaro). He has during the year baptized fifty-five persons, and Raffeix has conferred that sacrament upon thirty-eight.

The mission to the Ottawas is now on Lake Huron and Green Bay, for the Algonkin tribes have been driven by the Sioux from the shores of Superior. This facilitates the work of the missionaries, who this year have met with unusual success, having baptized over four hundred persons. At Sault Ste. Marie, the Indians have begun to plant Indian corn. A church has recently been erected, which is well frequented by the savages, who there pray "to Jesus, the God of war," as one of their chiefs entitles him. A church has been built at De Pere also, which excites much religious fervor among the Wisconsin tribes. The Kiskakons at the Sault have been urged by the Ottawas of Manitoulin Island to dwell with them,—where, according to Dablon, "polygamy and Juggleries seem to have dedicated most of the Cabins to hell." But "those instruments of the Demon" fail to draw away the Kiskakons from their loyalty to the Church. Druillettes, who is in charge at the Sault, also cares for the Mississaguas, dwelling on the north shore of Lake Huron. They receive him most hospitably and kindly. To the twenty converts already there he adds twenty-three newly baptized; and the elders beg him to return soon to continue their instruction.

A chapter is devoted to "marvels that God wrought at Ste. Marie du Sault." These include, besides the cure of various diseases through prayer and holy

water, the successful raid of an Algonkin band against the Sioux,—the former not even receiving any wound or other injury,—this also in answer to their prayers. Among the Kiskakons,—who, as a tribe, have embraced the Christian faith, "the children hardly ever die;" and those who die prove to be "the children of those who were addicted to polygamy, or of their nearest relatives." Many Christians have been marvelously aided in temporal matters, or saved from death. These wonders have greatly impressed the minds of the savages; in consequence, the numbers of the baptized are increasing, and the medicine-men often renounce their superstitions. But, if God grants such success, he "makes the Missionaries pay very dearly for it." Father Nouvel has several times narrowly escaped death,—once at the hands of an angry medicine-man; and for all there are many hardships. The mission of the Apostles, among the northern islands in Lake Huron, "formerly affording much consolation to the missionaries, has this year yielded almost nothing but thorns and difficulties to Father Bailloquet, who has charge of it;" this is due to "the malice of some old men," who wish to get rid of the Father. He, too, has imperiled his life by his zeal; and has often been driven from the cabins. The few who profess the faith show, however, great constancy therein, and refuse to yield to the superstitious customs around them.

A report from the mission of St. Ignace is made by Marquette, in a letter to the superior, Dablon. There the remnant of the Tobacco tribe of Hurons have settled, and are under Marquette's spiritual care. They are becoming more tractable, but "God

alone can give firmness to their fickle minds." In general, they manifest much esteem for the Father, and respect for the faith. In the autumn, most of his savages go hunting; those who remain ask his sanction for their dances. The chapel services are well attended, despite the severe cold. Marquette visits his parishioners in their fields, at a considerable distance from the village. He has baptized only two adults. In obedience to his superior's orders, the Father is preparing to undertake a journey of exploration toward the South Sea.

Allouez and André conduct the mission of St. Francis Xavier, at De Pere, and its neighborhood,—André caring for the savages residing at or near Green Bay, and Allouez for those up the Fox and Wolf Rivers. A letter from the former states that a fire in his cabin burned (December 22, 1672) his diary and writing materials. He describes his labors during the rest of that winter, at a fishing village on the bay. The natives at once build him a new cabin; it includes a chapel, at which the women and children are assiduous attendants. The great obstacles to the missionary's success are the dependence of these people upon dreams, and the belief of the warriors that prayer is not for them, but for women and children. André recounts various debates which he holds with the chiefs on this and like questions. One of them admits frankly, "We care very little whether it be the devil or God that gives us food." Notwithstanding his opposition to their false gods, André is able to say: "I have had no trouble this year with the savages;" and, indeed, they endeavor to please him in various ways. Some even renounce their superstitions, and accept God as their only

manitou. André does not ascribe this improvement to his own efforts during his three months' stay; but "God accomplished this, through the great numbers of sturgeon that were speared there,"—which makes them conclude that their deity is worth nothing, since they secure abundance of fish without invoking him. The Father baptizes ten adults and nine children during his sojourn there. He then proceeds to the Suamico River, where there is a village of Pottawattomies. These savages entreat the Father to procure for them, by his prayers, success in their fishery. He refuses to do so unless they renounce their false deities, which they readily promise to do. One of them gives a feast, at which, as he assures André, he "Impersonated God, and not the Devil. I told him that I knew that he was worthless, and had no esteem for prayer. He is called *porceau* ['the hog'], and he is a true hog in his conduct." The Father says, in reference to their answers to his inquiries about the superstitious observances at their feasts, "But The savages are too great liars to be Believed." "However," he adds, "I have no reason to doubt the sincerity of the girls," who are always assiduous in attending and in learning the prayers. The children clean their faces, when André tells them to; and "even the young men came in the evening to pray, and not to see the girls, . . . hoping that God would give them sturgeon, and manifesting their belief that their dreams were folly." At the close of his report, André adds some curious observations regarding the apparent tides in the Fox River. He ascribes these to the action of the wind.

R. G. T.

Madison, Wis., October, 1899.

CXXIX

Four Missionary Letters, 1673

SOURCE: We follow the authenticated copies in the Dominion Archives, Department of Agriculture, at Ottawa.

Lettres de quelques Missionaires du Canada à M. le Comte de Frontenac

EXTRAIT DE LA LETTRE DU PÈRE NOUVEL JÉSUISTE ESCRITE DE S^TE^ MARIE DU SAULT À MG^R^. LE GOUVERNEUR LE 29 MAY 1673.

COMME il est important que vous soyez informé de tout ce qui se passe de considérable en ces quartiers en voici un fidèle narré.

Les Sauvages parmy les quels nous vivons ne nous ont jamais parû plus disposéz a embrasser le christianisme qu'a present, [par] le bon traitement qu'ils receurent l'an passé de M. de Courcelle, et par les soins de tous les françois avec lesquels ils vivent. Leur traite a beaucoup servy a cela la continuation en est bien importante, Nous taschons autant que nous pouvons conformément à ce que M. le Gouverneur et M. l'Intendant nous en ont escrit de les porter à continuer leur commerce avec les françois, Mais nous voyons des-ja que l'establissement des anglois dans la grande baye du Nord et la proximité des iroquois avec lesquels les missisakis ont fait leur chasse d hyver, causeront un notable préjudice a la colonie, les anglois ont des-ja fait une grande diversion des sauvages des terres qui parroissoient au lac Supérieur, et les attirent à eux par de grandes libéralités, et les iroquois ont envoyé des présents fort considérables dans toutes ces nations, pour confirmer disent-ils La Paix qu'Onnontio a faite mais plus tost

Letters of some Canadian Missionaries to Monsieur the Count de Frontenac.

EXTRACT FROM THE LETTER OF FATHER NOUVEL, JESUIT, WRITTEN FROM STE. MARIE DU SAULT TO MONSEIGNEUR THE GOVERNOR, MAY 29, 1673.

AS it is important that you be informed of all notable occurrences in these parts, here is a faithful narrative of them.

The Savages among whom we live have never appeared to us more disposed to embrace christianity than at present, because of the good treatment that they received last year from Monsieur de Courcelle, and the attentions of all the french with whom they live. Their trade has done much toward this, and the continuation of it is very important. We try as much as we can, conformably to what Monsieur the Governor and Monsieur the Intendant have written to us about it, to incline them to continue their intercourse with the french. But already we see that the establishment of the english on the great bay of the North, and the proximity of the iroquois, with whom the missisakis have pursued their winter hunting, will cause a decided prejudice against the colony. The english have already diverted a great many of the inland savages who visit lake Superior, and attracted them to themselves by their great liberality; and the iroquois have sent very considerable presents to all these nations, to confirm, they say, The Peace that

pour avoir leurs pelleteries, avec lesquelles ils attendent qu'on responde à leurs presens quelques uns des sauvages de ces quartiers qui ont vû pendant l'hiver les Sauvages des terres qui firent leur traite lautomne passé avec des groisiliers, et les anglois nous ont assuré que deux navires y estoient arrivés à cette grande baye, Et qu'ils estoient en peine d'un trois^e^ qui les suivoit dont ils apprehendoient le naufrage, Ils adjoustent qu'environ deux cens hommes seroient mis a terre, et quen quatre jours ils eurent dressé une grande Maison, qu'ils fortifierent de plusieurs pièces de canons. Ils louent beaucoup leurs libéralités. J'appris hier qu'ils doivent tenir un grand conseil avec toutes les nations qui leur Sont voisines. Toutes ces nouvelles font de la peine aux sauvages qui nous Sont affectionnés et qui jouissant de la paix que les armes victorieuses du Roy leur ont acquise et de la protection du Ciel que le Christianisme commencé leur apporte, sont dans quelques appréhensions que tout cela ne soit troublé par ces revolutions, Nous ne manquons pas la dessus à leur dire ce qu'il faut pour les encourager a se tenir bien unis et a Dieu, et aux francois, les assurant que dans cette union, ils n'ont pas sujet de craindre.

Le Pere qui a Soin de la mission de S^t^. francois Xavier m escrit que les iroquois Tsonnontaoueronnons ont apporté 20 presens de paix aux Sauvages de son quartier et qu ils leur ont emmené deux femmes captives chez eux depuis longtemps, ces présens disent que les iroquois obéissent a Onnontio comme à leur père commun, et qu'ainsy ils nont que des présens de paix et qu'ils se doivent aymer comme freres, on ne doute pas qu ils ne se servent de cet

Onnontio made,—but rather to get their peltries, with which the iroquois are expecting these tribes to respond to their presents. Some of the savages of these regions, who saw during the winter the Savages from the interior who made their trade last autumn with des groisiliers and the english, have assured us that two ships had arrived at that great bay,[1] And that they were annoyed by a third, which followed them, and from which they apprehended shipwreck. They added that about two hundred men were put ashore, and that in four days they had erected a large House, which they fortified with several pieces of cannon. The savages greatly praise their liberality. I learned yesterday that they are to hold a great council with all the neighboring nations around them. All these tidings trouble the savages attached to us, who are enjoying the peace that the victorious arms of the King have acquired for them, and the protection of Heaven that rising Christianity brings them; they have some fears lest all this be disturbed by these revolutions. We do not fail, thereupon, to give them the necessary encouragement to keep themselves closely united both with God and with the french, assuring them that in this union they have no reason to fear.

The Father who has Charge of the mission of St. francois Xavier writes me that the Tsonnontaoueronnon iroquois have brought 20 peace-presents to the Savages of his quarter; and that they have taken away two women, who had long been captives among the latter. These presents say that the iroquois obey Onnontio as their common father; and that thus they have only gifts of peace, and are to love each other as brothers. There is no doubt that they

appast, ou pour leur commerce avec eux a la solicitation des hollandois ou pour les surprendre a renouveller la guerre s'ils viennent a bout de landastogué qui est le seul ennemy qu'ils ont Sur les bras.

[Non Signé.]

COPIE DE LA LETTRE ESCRITE DE TIONNONTOGUEN PAR LE PÈRE BRUYAS JÉSUISTE, LE 12 JUIN 1673 ADRESSANTE A MG. LE GOUVERNEUR.

Il y a Longtemps que je Souhaittois une occasion Semblable a celle cy pour vous presenter mes très humbles respects, et ceux de tous les Peres qui demeurent dans les missions Iroquoises, Je n'en pouvois pas désirer une plus favorable que celle du P. Boniface qui conduit a Quebec une grande partie de nos chrestiens qui se refugient entre vos bras comme en un lieu d'azile, ou ils esperent de conserver leur foy, et d estre a couvert contre leurs Ennemis, Il n'est pas nécessaire de vous recommander ces nouveaux Canadiens. Ie suis assurè qu'ils n auront pas sujet de regretter ce quils ont quitté, Et quils trouveront avantageusement a Quebec, les choses necessaires pour Subvenir a leur extrême pauvreté, Ceux qui restent icy ne tarderont pas a les Suivre Sur tout Sils apprennent le bon accueil que l on aura fait a leurs compatriotes, Nous les y pousserons autant que nous pourrons, puisque M. Talon nous a tesmoigné que le Roy le desire, Et que nous ne pouvions rien faire de plus conforme a ses intentions, Il n'y a point dautres nouvelles en ces quartiers Sinon que nos voisins Je veux dire les Hollandois nont point encore vû de navire aborder a Manathe, ce qui les

are only using this bait either for the sake of their commerce with the outaouacs, at the solicitation of the dutch, or to beguile them into a renewal of the war, if they succeed with the andastogué, who are the only enemies that the iroquois now have Upon their hands.

[Unsigned.]

COPY OF THE LETTER WRITTEN FROM TIONNONTOGUEN BY FATHER BRUYAS, JESUIT, JUNE 12, 1673, ADDRESSED TO MONSEIGNEUR THE GOVERNOR.

I HAVE Long been Desiring an opportunity Like this, to present to you my very humble respects and those of all the Fathers who live in the Iroquois missions. I could not desire a more favorable one than that afforded by Father Boniface, who is taking to Quebec a large party of our christians; they will take refuge in your arms as in an asylum, where they hope to preserve their faith and be secure from their Enemies. It is not necessary to recommend to you these new Canadians. I am sure that they will not have reason to regret what they have given up; And that they will benefit in finding, at Quebec, the things necessary to Relieve their extreme poverty. Those who remain here will not delay to Follow them, Especially If they learn of the good reception that will have been given to their compatriots. We will urge them to this as much as we can, since Monsieur Talon has assured us that the King desires it, And that we could not do anything more conformable to his intentions. There is no other news in these quarters, Except that our neighbors, the Dutch, have not yet seen any ship

inquiete fort et rend les estoffes Si cheres, que nos Iroquois sont resolus de s'en pourvoir a Montreal, J'espère d avoir l honneur de vous escrire par nos ambassadeurs qui partiront bien tost pour aller a Kenté vous assurer de leur obeissance, Cependant je vous Supplie de croire que je Suis avec tout le respect possible

[Non Signé.]

COPIE DE LA LETTRE ESCRITE DE TSONNONTOUANAN PAR LE PERE GARNIER JESUISTE A MG^R^ LE GOUVERNEUR LE SIX JUILLET 1673

APRÈS vous avoir presenté mes très humbles respects, Et vous avoir assuré que je prends grande part à la joie commune de vostre heureuse arrivée dans le païs, Priant dieu qu il vous y assiste de Son esprit, afin que tous vos desseins reussissent a lavancement de Son S^t^. Service pour l'honneur du Roy, et pour le bien de tous le païs. Je Suis aussy obligé de vous informer de ce qui se passe dans ce quartier, qui regarde le Service du Roy si tost que j'ai recu vos ordres apportés par le S^r^ de la Salle, je les ay signifiez aux Sauvages de cette nation qui comprend 3 bourgades deux composées des naturels du païs et la trois^e^ des restes de plusieurs nations huronnes destruites par les iroquois, tous ensemble peuvent faire 800 hommes capables de porter la guerre chez leurs ennemis, les principaux de chaque bourg ont esté desputez pour vous aller trouver au lieu que vous leur avez marqué. ils sont en bonne disposition de recevoir vos ordres et de vous contenter en tout, ils ont fait la paix avec toutes les nations a qui M. de

land at Manathe; this makes them very uneasy, and causes stuffs to be So dear, that our Iroquois are resolved to provide themselves with these at Montreal. I hope to have the honor of writing to you through our ambassadors, who will soon depart to go to Kenté, to assure you of their obedience. Meanwhile, I Beg you to believe that I Am, with all possible respect, . . .

[Unsigned.]

COPY OF THE LETTER WRITTEN FROM TSONNONTOUANAN BY FATHER GARNIER, JESUIT, TO MONSEIGNEUR THE GOVERNOR, THE SIXTH OF JULY, 1673.

After presenting to you my very humble respects, And after assuring you that I fully share in the common joy of your safe arrival in the country,—Praying God that he will assist you with His spirit that all your designs may succeed to the advancement of His Holy Service, for the honor of the King and for the good of the whole country,—I Am also obliged to inform you of what takes place in this region regarding the Service of the King. As soon as I received your orders, brought by Sieur de la Salle,[2] I made them known to the Savages of this nation, which comprises 3 villages,—two composed of the natives of the country, and the third of the remnants of several huron nations destroyed by the iroquois. All together may make 800 men capable of waging war upon their enemies. The principal men of each village have been deputed to go and see you at the place you have designated; they are well disposed to receive your orders, and to satisfy you in all things. They have made peace with all

Courcelle leur avoit deffendu de faire la guerre, Le Roy les ayant prises Sous sa protection, ils ont bien recommandé a toute leur jeunesse de ne pas tourner leurs armes de ce costé là, leur plus forte pensée est maintenant pour le commerce vers Montreal ou ils porteroient volontiers leurs pelleteries Si les denrées se donnoient a meilleur marché qu'a orange, ou elles ont rencheri cette année, Ils Souhaittent aussy passionnement que les francois habitent leur païs, sur tout ceux qui leur Sont plus utiles, comme Sont les forgerons et les armuriers, ce Sont les requestes quils vous presenteront eux mesmes. Je suis

[non Signé.]

COPIE DE LA LETTRE ESCRITE DE TECHIROGUEN PAR LE PERE DE LAMBERVILLE JESUISTE À MG^R^ LE GOUVERNEUR LE 9 SEPTEMBRE 1673

Je Suis venu expres donnontagué me rendre icy pour y voir M. de La Salle, et luy donner cette lettre. Je vous ay les dernieres obligations de la bonté que vous avez eüe de m escrire aussy civilement quil vous a plû de faire dans la Lettre que Garakontié ma apportée, Et luy et tous les Iroquois Sont ravis de vous avoir vû et ouy parler, les presens que vous avez joints a vostre accortise, ont entierement emporté leurs cœurs, Et je puis dire que vostre marché a eu et l'effet de celle de M de Courcelle qui se rendit redoutable, Et a gaigné l'affection de ceux qui n'avoient concu que des ombrages et de l inimitée cachée, Garakontié ma dit quil ne pouvait pas encore donner aucune reponse a la proposition que vous avez faite de faire eslever quelques enfans

the nations against whom Monsieur de Courcelle forbade them to make war, since The King had taken those nations Under his protection; they have expressly recommended to all their young men not to turn their weapons in that direction. Their leading purpose now is for commerce with Montreal, where they would willingly take their peltries If commodities could be bought cheaper there than at orange, where wares have gone up in price this year. They are also eagerly Desirous that the french should inhabit their country,—especially those who Are most useful to them, as blacksmiths and gunsmiths. These requests they will themselves present to you. I am, . . .

[Unsigned.]

COPY OF THE LETTER WRITTEN FROM TECHIROGUEN BY FATHER DE LAMBERVILLE, JESUIT, TO MONSEIGNEUR THE GOVERNOR, SEPTEMBER 9, 1673.

I CAME here from onnontagué expressly to see Monsieur de La Salle and give him this letter. I am under the greatest obligations to you for the goodness that you have shown in writing me so courteously as you have been pleased to do in the Letter that Garakontié brought me. Both he and all the Iroquois Are delighted to have seen you and heard you speak. The presents that you gave them, together with your affability, completely won their hearts; And I can say that your procedure has not only had the same effect as that of Monsieur de Courcelle, who rendered himself formidable, But it has gained the affection of those who had conceived nothing but distrust and secret hostility.[3] Garakontié told

Iroquois a Quebec, par ce que cela depend des cinq nations chez qui il doit aller cet hyver en ambassade, Et les porter a vous donner toute Sorte de Satisfaction, apres les avances quil vous a plu de faire et la maniere gaignante dont vous avez captivé leurs volontés. Je ne dois pas Mg^r^ oublier aussy de vous rendre grace de nous avoir S'y bien recommandez aux Iroquois que dans le recit que Garakontié a fait icy de vostre harangue que j envoye au R. P. Supérieur, Il a fort insisté Sur le desir que vous avez tesmoigné avoir, que nous ne Soyons pas inquietez des ivrongnes ny Insultez de qui que ce Soit, Je ne dis pas icy tous les discours advantageux que j ay ouys de vostre grande affabilité M. de La Salle qui est pressé de partir pour vous aller porter la nouvelle de la reprise de Manathe, et dorange par les hollandois et du bruit qui court qu'ils ont 20 vaisseaux de guerre qui font voile vers Quebec, ne me permet pas de vous escrire plus au long, Je nay que le loisir de vous assurer que je Suis.

[non Signé.]

me that he could not yet give any answer to the proposition that you made, to educate some Iroquois children at Quebec, because that depends upon the five nations; he is to go to them this winter on an embassy, And incline them to give you Every Satisfaction after the advances that you have been pleased to make, and the winning way in which you have captivated their minds. I ought not to forget also, Monseigneur, to render you thanks for having so well recommended us to the Iroquois that, in the account Garakontié gave here of your speech,— which I send to the Reverend Father Superior,— He strongly insisted Upon this, that you declared your desire that we Be not disturbed by drunkards, or Insulted by any one whomsoever. I do not relate here all the favorable remarks that I have heard about your great affability. Monsieur de La Salle, who is in haste to depart, in order to carry you the news of the recapture of Manathe and orange by the dutch, and of a report which is current that they have 20 ships of war which are sailing toward Quebec,[4] does not permit me to write you more at length. I have only time to assure you that I Am, . . .

[Unsigned.]

CXXX

Relation of 1672-73

SOURCE: We follow the original MS. in the archives of St. Mary's College, Montreal.

All of the document except the last two sections, is herewith given; the remainder will appear in Volume LVIII.

Lamberville's text, as retained by Dablon, is here printed in roman; matter substituted or added by Dablon is also in roman, but enclosed in brackets; and matter stricken out by Dablon appears in italics.

RELATION

DE CE QUI S'EST PASSÉ
DE PLUS REMARQUABLE
AUX MISSIONS DES PERES
de La Compagnie de JESVS
EN LA
NOUUELLE FRANCE,
Les années 1672. et 1673.

RELATION

OF WHAT OCCURRED
MOST REMARKABLE
IN THE MISSIONS OF THE FATHERS
of The Society of JESUS
IN
NEW FRANCE,
In the years 1672 and 1673.

De La mission de nostre Dame de foye proche de Quebec

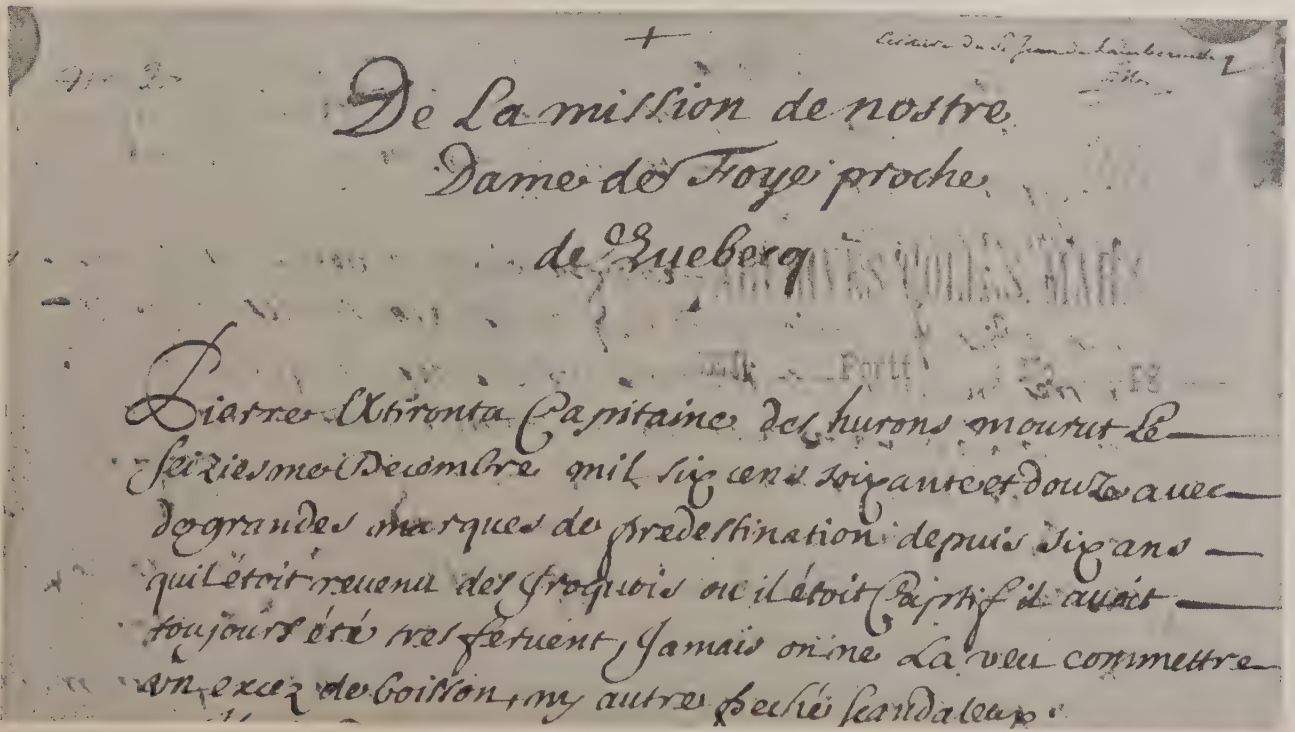
PIERRE Atironta Capitaine des hurons mourut Le seiziesme Decembre mil six cens soixante et douze auec de grandes marques de Predestination depuis six ans qu'il estoit reuenu des Iroquois ou il estoit captif il auoit toujours este tres feruent, Jamais on ne le veu commettre vn excez de boisson, ni autre Peche, scandaleux.

Il fut admis quelque temps apres son retour en La Sainte famille; et pour lors il redoubla ses deuotions et estoit d'ordinaire deuant Le iour en la Chapelle hyuer et Este pour y reciter son chapelet et ses autres prieres.

Cela nempeschoit pas quil n'assistat tous Les iours a la Sainte messe tres deuotement et modestement, a parfois qu on en disoit plusieurs il Les entendoit toutes.

Il estoit touiours vn des premiers en la chapelle et Le dernier a en sortir, sa modestie et deuotion edifioit grandement Les francois.

[Les bons Chrestiens de Cette Mission Continuent dans Leur ferueur, qui tient beaucoup de la primitiue Eglise et dont Je n'apporte que Deux exemples pour ne rien repeter de ce qui a desia escrite eté Dans Les autres relations Je Commence par la mort de pierre atironta Capitaine des huronnes qui estoit reuenu depuis six ans du pais des Iroquois ou Il auoit beaucoup souffert pendant sa Captiuité, sans Jamais en auoir iurogné ayant du depuis aucun ressentiment. Il a passé ces six dernieres années de sa vie dans vne


De La mission de nostre
Dame de Foye proche
de Sueberq

Diatrea Athironta Capitaine des hurons mourut le
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FACSIMILE OF HANDWRITING OF JEAN DE LAMBERVILLE, S.J.

Of The mission of nostre Dame de foye, near Quebec.

PIERRE Atironta, Captain of the hurons, died on The sixteenth of December, one thousand six hundred and seventy-two, with strong indications of Predestination. During the six years that had elapsed since his return from the Iroquois country, where he was a captive, he had always been very fervent; he had Never been known to indulge in the excessive use of liquor, or in any other scandalous Sin.

Some time after his return he was admitted into The Holy family;[5] *thereupon he redoubled his devotions, and was usually in the Chapel before Daybreak, both winter and Summer, for the purpose of reciting his rosary and his other prayers.*

This did not prevent him from assisting daily at Holy mass very devoutly and modestly; and sometimes, when several were said, he heard Them all.

He was always one of the first in the chapel, and The last to go out. His modesty and devotion greatly edified The french.

[The good Christians of This Mission Persevere in Their fervor, which very much resembles that of the early Church. I relate only Two instances of this in order not to repeat anything that has already been written In other relations. I will Begin with the death of pierre atironta, Captain of the hurons, who returned six years ago from the country of the Iroquois, where He had suffered greatly during his

ferueur bien exemplaire; d'ordinaire, et hyuer et esté, il se trouuoit Deuant le Jour en la Chapelle pour y faire de Longues prieres. il y entroit Le premier, et n'en sortoit que Le Dernier; Il entendoit toutes Les Messes qui se disoient, auec vne deuotion, et vne modestie qui edifioit beaucoup Les francois.] Jamais on ne Le voyoit en L'Eglise qu'a genoux, quoique ce soit vne posture extremement incommode aux sauuages.

Tout âgé qu'il estoit Lorsqu'il reuint de sa Captiuité il ne Laissa pas d'apprendre par cœur en fort peu de temps toutes Les prieres huronnes qui sont assés Longues, de sorte qu'il deuint Le dogique de sa Cabane, et auoit soin de les faire reciter tout haut Les soirs et Les matins a ses Domestiques.

Plusieurs mois Deuant sa mort il auoit pris La coutume de prier Dieu la nuit toutes Les fois qu'il se reueilloit, et pour cet effect il tenoit toujours son chapelet a son cheuet ou pendu a son Col.

ou il a fait dauantage de paroistre de vertu, c'est [sa vertu a particulierement eclaté] dans ses maladies, qui estoient fort frequentes a cause des coups et [des] autres mauuais traitements [qu'il auoit] Receus des Iroquois, Jamais *on ne La ouy dire aucune malediction a cette nation dont il auoit receu tant d'outrages*, [il ne s'en est plaint, auec asperité] il n'auoit point d'autre paroles en bouche sinon onnianni totioua ensisa a encihouenkouas Jesous, il n'importe que ie souffre, cela va bien i'ay dequoy offrir quelque satisfaction au sauueur pour mes pechez

En [pendant] sa derniere maladie qui dura plus de quatre mois *il fut mené a L'hospital, il y fist paroistre sa bonté et sa pieté notamment a L'occasion d'vne sienne*

Captivity; yet he had Never uttered any malediction against them, or showed any resentment, since then. He passed these last six years of his life in a state of most exemplary fervor; usually, both winter and summer, he went to the Chapel Before Daybreak, to recite Long prayers there. He came thither The first of all, and was The Last to leave. He heard all The Masses that were said, with a devotion and modesty that greatly edified The french.] He was never observed in The Church otherwise than on his knees, although that is a very uncomfortable posture for savages.

Although he was an old man When he returned from his Captivity, he did not Fail to learn by heart, in a very short time, all The huron prayers, which are quite Long; in consequence, he became The dogique of his Cabin, and took care to make his Servants recite the prayers aloud, night and morning.

Several months Before his death, he had acquired The habit of praying to God during the night, whenever he awoke; he, therefore, always kept his rosary at the head of his bed or suspended around his Neck.

He displayed his virtue most [His virtue especially shone] in his illnesses, which were very frequent, owing to the blows and other ill-treatment [that he had] Received from the Iroquois. Never *was He heard to utter any malediction against that nation, at whose hands he had experienced such cruelties.* [did he make any bitter complaints.] He had only these words on his lips: "Onnianni totioua ensisa a enchouenkouas Jesous,"—"It matters not that I suffer; it is well; I have something wherewith to offer satisfaction to the savior for my sins."

In [During] his final illness, which lasted over four

niepce qui y estoit a méme temps que luy celle cy fut vne nuit attaquée d'vne conuulsion qui sembloit la deuoir estouffer, elle apella son oncle qui ne manqua pas de se leuer tout malade qu'il estoit et de s'aller ioindre aux bonnes religieuses qui estoient deja autour de la malade, et ne la voulut pas abandonner, que le symptome ne fut passé.

Reuenu au Village Huron il ne laissoit pas quelque mal qu'il sentit d'aller tous les iours a la messe *mais comme il s'affoiblissoit tous les iours de plus en plus il fut reduit a vn tel estat quil ne pouuoit plus leuer les pieds pour aller prier Dieu; sa ferueur neanmoins qui ne se rallantissoit point Luy suggera vn expedient pour subuenir a cette grande foiblesse de Jambes qui fut de prier sa femme de le leuer de bout et puis de Luy ayder de ses mains a leuer vn pied puis vn autre pour pouuoir aller a la messe, afin d'vnir ses douleurs a celles de nostre seigneur qu'il offroit en ce saint sacrifice au Pere eternel souuent on s'aveu ce pauure homme se traisner pour aller a la messe et a l'Eglise plus par L effort de ses mains que par Le mouuement de ses pieds, tantót se soutenant aux perches des Cabanes qu'il rencontroit le long de son chemin et tantót sur son baston qu'il portoit, et d'autrefois a quelques personnes charitables qui Luy conduisoient Le prenants par dessous les bras.* [tantost se trainant sur ses genoux et sur ses mains, tantost s apuyant sur les perches de la Cabanne ou sur qui L'aidoient a se soustenir, et a mettre vn pied deuant L'autre, ce que sa femme entr'autres fesoit souuent et auec beaucoup de Charité]

Quand il ne put plus en aucune façon aller entendre la sainte messe il se resolut d'y assister du moins en esprit chaque fois qu'on la disoit, et quelque *mal qu'il sentit* [violentes que fussent ses douleurs,] il ne cessoit point de faire durant toute [le temps de] la messe

months, *he was taken to The hospital. There he displayed his goodness and piety, especially with respect to a niece of his who was there at the same time. One night, she was seized with convulsions which, it seemed, must suffocate her. She called her uncle. He immediately arose, sick as he was, and joined the good nuns, who were already around the sick woman; and he would not leave her until the attack was over.*

After his return to the Huron Village, he never failed, however sick he might feel, to go to mass every day,—*but, as he daily became weaker and weaker, he was reduced to such a state that he could no longer move a foot to go and pray to God. Nevertheless his fervor, which did not flag, suggested an expedient to Him by which he could make up for the weakness in his Legs. This was to request his wife to raise him up into a standing position, and then to help Him with her hands to lift one foot after the other; and thus he was enabled to go to mass, there to unite his own pains to those of our lord which he offered in that holy sacrifice to the eternal Father. The poor man was frequently observed to drag himself to mass and to Church more by The efforts of his hands than by The movement of his feet; sometimes supporting himself on the poles of the Cabins that he passed on his way, sometimes on the stick that he carried, and at other times on some charitable persons who led Him, holding Him up by the arms.* [sometimes dragging himself thither on his feet and hands, sometimes supporting himself on the poles of the Cabin, or on some person who helped Him to stand up, and to put one foot before The other. His wife, among others, aided him in this way frequently and with great Charity].

When it was no longer possible in any way to go and hear holy mass, he resolved to assist at it, at

Les mémes prieres qu'il auroit fait s'il *eut reellement esté a L'entendre* [y eut assisté] dans la Chapelle.

Quand son Pere spirituel lui suggeroit quelque bon sentiment il disoit voila mon entretien pour aujourdhuy, ie ne penseray qu'a cela *tout ce iour, il auoit distribue les iours de la semaine a faire certaines deuotions appropriez a chaque iour different.* [pendant toute cette Journée, il auoit destine des deuotions particulieres et propres pour chaque Jour de La semaine.] Le Dimanche il disoit Le chapelet de la tres sainte Trinité composé de Trente Gloria patri. Le Lundy il en disoit vn autre pour les trepassez. Le mardy vn autre en L'honneur des Anges *&c* [et ainsy du reste.]

Il estoit sur tout tres soigneux de reciter Trois fois le iour L'angelus pour gagner les Indulgences accordées depuis peu.

Estant prest de mourir il dit que ce qui luy donnoit plus de consolation estoit d'auoir esté admis a la sainte famille, *ensuite de quoy* [puisque ils esperoit bien que] tant de gens de bien qui en sont prieroient Dieu pour Lui apres sa mort.

Ses *Pauures* compatriottes qui L'alloient visiter en sa derniere maladie, estoient grandement Touchez de sa Patience car quoy qu'il fut dans de grandes souffrances a cause que sa chair tomboit par Lambeaux et qu'il nageoit dans le sang et dans Le pus *faute de Linge et d'autres secours dont ces pauures gens sont destituez,* il ne faisoit paroistre aucun signe de Tristesse. vne bonne Chrestienne admirant la douceur et La tranquilité d'esprit qu'il conseruoit *ce bonhomme* parmy tant de maux qu'il souffroit, me dit quelques iours apres sa mort que L'allant visiter, il Luy

least in spirit, whenever it was said; and *whatever pain he felt*, [however violent were his sufferings,] he ceased not to say, during the entire [time of the] mass, The same prayers that he would have said had he *really gone to hear It* [assisted thereat] in the Chapel.

When his spiritual Father suggested to him some pious sentiment, he would say: "That is my subject for meditation for to-day. I will think only of that *all this day.*" *He had set apart the days of the week so as to perform certain devotions appropriate to each separate day.* [during the whole of this Day." He had assigned to each Day of The week special devotions appropriate to it.] On Sunday, he said The rosary of the most holy Trinity, consisting of Thirty "Gloria patri's;" on Monday, he said another for the dead; on tuesday, another in honor of the Angels, *etc.* [and so on.]

Above all, he was very punctual in saying The angelus Three times a day, in order to gain the Indulgences that had recently been granted.

When he was about to die, he said that what gave him most consolation was that he had been admitted to the holy family, *in consequence of which* [since he fully hoped that] the many good people who belonged to it would pray to God for Him after his death.

His *Poor* countrymen went to visit Him during his last illness, and were deeply Touched by his Patience. Although he endured great sufferings,—since his flesh was falling off in Shreds, and he was bathed in blood and in pus, *through lack of Linen and other dressings, of which these poor people are destitute*,—he gave no sign of Pain. A good Christian woman, who admired the gentleness and tranquillity of mind

sembloit voir La constance et La patience du sauueur representee par celle de ce pauure sauuage.

Il y a [c'est] vne bonne Coustume *maintenant parmy* [que celle qui s'est introduite parmy] ces nouueaux Chrestiens qui est d'aller visiter souuent les malades et de Prier Dieu pour eux apres Les auoir salué *et consolé, ca este ce deffunct qui l'a introduite et qui estoit Les derniers heures aupres des malades a reciter pour eux Le Chapelet, et comme il etoit capitaine tout le bourg suiuit bientot son exemple, et depuis ce temps la a este introduite dans le bourg la coutume d'aller Prier Dieu aupres des malades pour Les consoler incontinent qu on aprend qu'ils sont allitez.* [c'est ce bon homme dont nous parlons qui La establit, et qui Luy a donné Cours par son exemple car comme il estoit Capitaine, tous Les autres se sont bientost accoustumés a L'imiter en ces exercice, auquel il employoit bien du temps a prier proche des malades qu'il visitoit tous les Jours, Indisputablement]

Les sauuages sont d'ordinaire trop indulgents a leurs enfans et ne sçauent que c'est de les châtier, nostre capitaine deffunct, ne pardonnoit aucune faute aux siens et non seulement reprenoit ses propres enfans, mais de plus qui que ce fut qui eut failly en sa presence.

Vn autre vice auquel sont suiets Les sauuages est La faineante, celluy cy en estoit Ennemy, il trauailloit continuellement Tandis qu'il se portoit bien soit aux champs soit a [il estoit ennemy de L'oysiuete, aussy trauailloit il Incessam^{t}. ou Dans ses champs ou dans] sa maison et ce qui est plus a estimer est que iamais la trauail ne lui faisoit quitter ou diminuer ses deuotions ny celles cy ne Le retiroient point du trauail, *il ioignoit au trauuail force prieres Jaculatoires*

that *this good man* [he] retained amid his sufferings, told me some days after his death that, when she went to visit Him, She seemed to see The fortitude and patience of the savior represented by those of that poor savage.

There is [It is] a pious Custom *now in vogue among* [that has been introduced among] these new Christians — namely, of visiting the sick frequently and Praying to God for them, after greeting *and consoling* Them. *It was the deceased who introduced it. He spent The last hours with the sick, reciting The Rosary for them, and, as he was captain, the whole village soon followed his example; and from that time the custom has been introduced in the village of going to Pray to God with the sick to console Them, as soon as it is known that they are confined to their beds.* [It was this good man of whom we speak who established It, and by his example caused It to be Adopted; for, as he was Captain, all The others soon became accustomed to imitate Him in that holy practice, to which he devoted much time, praying with the sick and visiting them every Day. Indisputably,]

The savages, as a rule, are too indulgent toward their children, and know not what it is to punish them. Our late captain never forgave his people a fault, and not only reproved his own children, but also any one who offended in his presence.

Another vice to which The savages are addicted is idleness. He was an Enemy to it; he worked continually, While in good health, either in the fields or in [he was a foe to idleness; he labored Incessantly, either In his fields or in] his house. And what is still more to his credit is, that work never caused him to abandon or abate his devotions; nor did the latter

auec lesquelles il offroit a Dieu de peine et Le bon Dieu benissoit tellement ses sueurs qu on a remarque que son champs est Le plus ample et le plus fertile de tous ceux de ses autres compatriottes. [il s'entretenoit auec Dieu par des prieres Jaculatoires, qu'il n'interompoit presque Jamais Vne si sainte vie a du estre suiuie d'vne mort qui nous donne toutes Les marques de sa predestination. Comme nous auons &c]

Vne Iroquoise Estant allée a la nouuelle Hollande auec vn Chapelet a son col et vn crucifix au bout, vn heretique la tança de ce qu'elle honnoroit et Inuoquoit La bienheureuse Vierge Comment dit elle me pourriez faire croire que celle qui a Engendré JESVS ne meritât aucun honneur &c. Ensuite de cette hardiesse Les heretiques en conçeurent de L'estime et de L'affection qu'ils Luy temoignerent depuis a Diuerses occasions.

Vne bonne huronne me disoit il n'y a pas longtemps en me rendant Conte de conscience. Mon Pere Dieu m'a fait depuis quelque temps vne grace de ne Cherir plus quoique ce soit, Je m'estonne du Changement que ie trouue en moy; autrefois il me sembloit que toute la pourcelaine et tout le blé que i'auois n'estoit iamais assés pour contenter mon auidité, plus i'en auois et plus i'en desirois auoir, iamais ie n'estois satisfaite, maintenant c'est tout Le contraire; ie ne porte plus enuie aux personnes riches, Je Leur porte plustôt compassion de ce qu'elles mettent Leur affection a des choses qui ne sont pas pour elles. apres vn petit moment de cette vie presente. vne sienne confidente Lui ayant dit en confiance qu'elle auoit de quitter La peine de quitter La demeure de nostre Dame de foy pour aller s'habituer a nostre Dame de Lorrette, eut d'elle cette response, Je voy bien que la peine que vous aues de changer de village vient de L'amour que vous portez aux Champs

keep Him away from work. *He added to his labors a number of Ejaculatory prayers, by which he offered his toil to God; and The good God so blessed his efforts that his field has been observed to be The largest and the most fertile of all those of his countrymen.* [He conversed almost unceasingly with God through Ejaculatory prayers. So holy a life would necessarily be followed by a death which affords us all The evidence of his predestination — As we have, etc.]

An Iroquois woman Had gone to new Holland with a Rosary around her neck, and a crucifix at the end of it. A heretic upbraided her for honoring and Invoking The blessed Virgin. "How could you," she said, "make me believe that she who has given Birth to JESUS deserves no honors?" etc. After such boldness, The heretics felt An esteem and affection for Her, which they afterward manifested on Various occasions.

A good huron woman said to me not long ago, while giving me an Account of her conscience: "My Father, God has for some time past given me the grace of no longer Cherishing anything whatever. I am surprised at the Change that I observe in myself. Formerly, all the porcelain beads and all the corn that I owned never seemed sufficient to satisfy my avidity; the more I had, the more I wanted to have; I was never content. Now it is just The contrary. I no longer envy the rich; I rather feel compassion for Them, because they place Their affection in things that are of no use to them after a brief moment of this life." One of her intimate friends told Her in confidence that it grieved her to leave The residence of nostre Dame de foy to go and dwell at nostre Dame de Lorrette,[6] *and she received the following answer: "I see very well that your regret at changing your village comes from The love that you bear to the Fields which you have here, and which*

que vous auez icy, et que vous ne pouuez pas transporter si loing, mais considerez ie vous prie si nos parens deffuncts ont emporté les Leurs auec eux quand ils ont quitté ce monde Icy pour aller au ciel, pourquoy ne nous accoustumeroient nous pas a faire pendant nostre vie ce qu'il nous faudra faire apres La mort cela satisfit et appaisa la mecontente. Si les sentiments de ce cœur detaché des biens de La terre ne se faisoient connoistre qu'en simples paroles ils ne meriteroient pas beaucoup de Louanges Les œuures qui en prouiennent Les rendent plus considerables, apres auoir fait plusieurs aumosnes d'vne caisse de blé que ie Lui auois mis entre Les mains, elle me vint dire qu'elle estoit presque vuide mais que i'en trouuerois deux autres pleins en sa place, c'estoit elle qui Les y auoit mise du sien, ne voila pas des entrailles de misericorde, c'est dommage que cette ame charitable n'a autant de moyens que nos grandes Dames de France, ah combien de monasteres et d'hopitaux Luy verroit on fonder ah que de milliers de Pauures en seroient assistez.

Cette bonne creature me dit souuent que ne suis ie née en france, J'aurois cru des mon Enfance, i'aurois esté bien Esleuée, et bien instruite en la crainte de Dieu, ie ne L'aurois peutestre iamais offensé, et quelque fois s'adressant a sa fille, elle luy dit garde toy bien ma fille de ressembler a ta mere, tu es obligée d'estre bien meilleure que moy ayant tant de bonnes instructions pendant ta ieunesse que ie n'ay iamais eu.

La femme d'vn sien nepueu qui demeure auec elle L'ayant attaqués de paroles tres outrageuses et voyant que cette imprudente continuoit trop Long temps a decharger sur elle sa bille, au lieu de luy tenir teste, sortit de sa cabane afin de Lui oster L'obiet dont La presence pouuoit L'Irriter de plus en plus De la a vn long temps elle rentra

you cannot transport so far. But consider, I beg you, whether our deceased relatives carried Theirs with them, when they left this world to go to heaven. Why should we not accustom ourselves to do that during our lives which we shall have to do after death?" This satisfied and appeased the discontented woman. If the sentiments of that heart detached from the goods of earth manifested themselves in mere words, they would not deserve much Praise. The works that result from them make Them still worthier of consideration. After bestowing alms several times from a chest of corn that I had placed in Her hands, she came to tell me that it was almost empty, but that I would find two other full ones in its place. She herself had given Them out of her own store. Is not hers a merciful heart? It is a pity that this charitable soul has not so much wealth as our great Ladies in France. Ah, how many monasteries and hospitals would She not found! How many thousands of Poor would she not assist!

This good creature frequently said to me: "Why was I not born in france? I would then have believed from my Childhood; I would have been well Brought up, and well educated in the fear of God; and perhaps I would never have offended Him." And sometimes, addressing herself to her daughter, she said to her: "Take care, my daughter, not to resemble thy mother. Thou art under obligation to be much better than I, for thou hast had good teaching when young, while I never had any."

The wife of one of her nephews, who dwells with her, attacked Her with most insulting words. When she saw that the impetuous woman continued too Long to vent her ill-humor on her, she, instead of replying to the other, went out of her cabin, so as to remove from that Woman's sight The object whose presence might continue to Irritate Her. A long time Afterward, she entered very quietly, without

tout doucement sans mot dire et des Le Lendemain au matin comme si ce qui c'estoit passé Le soir n'eust esté qu'vn songe, elle La salua et lui commanda d'apprester a disner sans Luy dire ou faire aucune plainte de son impudence enuers elle La neipce fut tellement gagnée de cette douceur qu'incontinent tout son fiel se Changea en miel et se mit en deuoir de la seruir mieux que iamais elle n'auoit fait. voila comme Les bons Chrestiens se Laissant manger comme des brebis aux Loups. conuertissent ceux cy en agneaux plust a Dieu que nous autres qui auons succé La foy auec Le Laict de nos nourrices puissions au moins vne fois en nostre vie imiter La generosité de cette pauure sauuagesse.

Les vertus quand elles sont parfaittes en vne ame se Tiennent toutes L'vne L'autre comme Les anneaux d'vne Chaine. Je vois cela en cette bonne creature, elle tomba malade d'vne grosse fieure, J'enuoyay querir vn Chirurgien pour La saigner, mais on ne le trouua point, et Comme ie pressois qu'on L'allast Chercher encore vne autrefois, elle me dit auec vn grand Calme, helas Je ne presse pas tant qu'on le fasse venir, il viendra quand il plaira a Dieu, elle me dit Lorsqu'elle se porta vn peu mieux qu'elle auoit esté si mal qu'elle pensoit en deuoir mourir. et cependant a voir Le repos desprit auec Le quel elle enduroit et Le peu de soin qu'elle prenoit de faire haster Le chirurgien vous eussiez dit qu'elle ne souffroit que fort peu.

Cette bonne veufue a soin d'ouurir et fermer La porte de La Chapelle Le matin et Le soir. quand elle voit quelque ordure dans La Chapelle elle prend aussy soin de l'aballier. vn iour comme elle rendoit ce bon office a La sainte vierge elle fut tentée de vanité acause du monde qui la regardoit, elle rechassa cette pensée en disant a part soy. Mais qu'est ce que c'est de ballier vne Chambre pour en

saying a word; and on The Following morning, as if what had happened The night before had been but a dream, she greeted the Other, and ordered her to prepare the dinner, without uttering a word or making any complaint to the Niece about her impudence toward her. The niece was so affected by this kindness that at once all her gall Changed to honey; and she made it her duty to serve her aunt better than she had ever done before. Thus The good Christians, by Allowing themselves to be devoured as sheep are devoured by Wolves, convert the latter into lambs. Would to God that we, who have sucked in The faith with our mothers' Milk, could at least once in our lives imitate The generous spirit of that poor savage woman!

Virtues, when perfect in a soul, all Hold Together like The links of a Chain. I observed this in that good creature. She fell ill of a violent fever; I sent for a Surgeon to bleed Her, but he could not be found. As I urged that He be again Sent for, she said to me very Calmly: "Ah, I am not in such urgent need that he should be sent for. He will come when it pleases God." She told me, When she was a little better, that she had expected to die — so ill had she been; and yet, to see The peace of mind with Which she suffered, and The little anxiety she displayed to have The surgeon hasten, you would have thought that she was suffering very little.

That good widow is charged with the duty of opening and closing The door of The Chapel, in The morning and at night. Whenever she sees any dirt in The Chapel, she at once sets to work to sweep it out. One day, while she was rendering this good service to The blessed virgin, she was tempted by vanity, for there were many people looking at her. She rejected the thought, saying to herself: "But what is there in sweeping out a Room to make one vain-glorious? Is it not The lowest menials in The house who

prendre de la vaine gloire ne sont ce pas Les dernieres seruantes de La maison qui s'employent a cela; cet exercice donc me doit plustót humilier qu'Enorgueillir, en me representant que ie suis La derniere du bourg puisque ie suis appliquée a faire Le dernier office de tous ceux qu'on pratique en L'honeur de La Bienheureuse Vierge. cette Charge me conuient non pas acause que ie sois meilleure que Les autres mais a cause que ie suis la plus vile et abiectes de toutes.

Les Iroquois que nostre seigneur a attiré de Leur païs pour venir icy faire profession Toute ouuerte de La foy sont pour La pluspart des plus feruents de nos chrestiens. vn ancien d'Agnié vint icy ce printemps a dessein de remmener quelques femmes qui estoient redemandées par Leurs parents sous pretexte de Les Instruire en La foy; La Dogique des Agnié répondit pour toutes que si Leurs parents vouloient Les reuoir dans Le païs ils deuoient point seruir d autres finesses que d'embrasser tout de bon La foy et de se faire baptiser, car il ny a point d'aparence dit elle que refusants d'estre instruits par Les Peres qui ne sont que pour cela dans Le païs. ils voulussent reçeuoir nos enseignements qui ne sommes que des femmes Idiotes et ainsy il conuient au bon vieillard de s'en retourner sans auoir rien gaigné.

Toutes Les fois qu'il se presente quelque Commodité d'Enuoyer des Lettres dans Leurs païs, ces pauures creatures s'empressent a me faire ecrire a nos Peres pour Les solliciter de parler a Leurs parents dont elles me font Ecrire Les noms afin de Les exciter a se faire Chrestiens, Elles me dirent de Petites exhortations en Leur Langue pour estre Leuës a Leurs parents, elles Leurs enuoyent méme de petits presents pour Les porter a Escouter nos peres, elles les inuitent a venir demeurer icy, Leur promet-

are employed at it? That work should humiliate me rather than make me Proud; for it shows me that I am The lowest of the village, since I am set to perform The lowest of all services in honor of The Blessed Virgin. This Office suits me, not because I am better than The others, but because I am the vilest and most abject of all."

The Iroquois whom our lord has drawn from Their own country to come here and openly profess The faith, are for The greater part the most fervent of our christians. An elder of Agnié came here this spring, with the design of taking back some women whose return was asked for by Their relatives, under the pretext of Instructing Them in The faith. The Dogique of the Agnié women replied in the name of all that if Their relatives wished to see these Women again in Their country, they needed no other stratagem than to embrace The faith for good, and be baptized. "For," said she, "it is not likely that, if they refuse to be instructed by The Fathers, who are in Their country solely for that purpose, they will be willing to accept teaching from us, who are but Idiot women." Thus the worthy old man had to return without having obtained anything.

Whenever any Opportunity presents itself of Sending Letters to Their country, these poor creatures hasten to have me write to our Fathers, and beg Them to speak to Their relatives — whose names they make me Write down — to urge Them to become Christians. They dictate to me Short exhortations in Their Language to be Read aloud to Their relatives; they even send Them little presents, to induce Them to Listen to our fathers; they invite them to come and dwell here, promising Them that they will be better here than in Their own country. In a word, they omit nothing that christian charity suggests to Them to attract Their relatives and Countrymen to The faith.

tant qu'ils seront mieux qu'en Leur païs en vn mot elles n'omettent rien de ce que la charité chrestienne Leur suggere pour pouuoir attirer a La foy Leurs parents et Leurs Compatriottes.

Marie Tsaouente La plus considerable de celles qui sont venues icy ne s'est pas contentée de faire escrire a son Pere qui est au païs de La venir trouuer icy pour y faire son salut; mais elle a adiousté aux Paroles vn present de mille grains de pourcelaine pour L'attirer icy, quelle a mis entre Les mains d'vn Iroquois Catechumene party de Quebec pour retourner au païs seulement a dessein d'aller querir toute sa famille et de L'ammener icy pour estre instruits et baptisez tous ensemble.

Ces pauures estrangeres firent au Commencement du mois d'Aoust vne action de grande Charité, voicy comment vn huron grandement addonné a L'yurognerie aussy bien que sa femme auoit donné tant de scandale et de peine a tout Le bourg de nostre Dame de foy qu'on fut contraint de le Chasser de lui deffendre de paroistre d'oresnauant parmy Les Chrestiens on detruisit méme sa Cabane a Laquelle Les enfans mirent par apres Le feu afin de Lui oster tout pretexte de rentrer dans Le bourg. Ensuitte de ce bannissement ce pauure miserable n'habitoit plus que parmy Les halliers et dans Les Champs tantost d'vn costé et tantót de L'autre, cependant il y auoit parmy ses compatriotes quelque Charitable creature qui luy portoit en cachette quelque Chose a manger dela a quelque temps Les Chrestiennes Iroquoises venues L'an passé de Leur païs ayant ouy dire que La famille de cet yurogne auoit esté Chassée du bourg a cause de quelques algarades et mauuais traitemens qu'il Leur auoit fait Resolurent dans vn petit conseil quelles tindrent d offrir aux Anciens des presents de plus de quatre mille grains de pourcelaine pour obtenir

Marie Tsaouente, The most notable of those who have come here, was not content with having a letter written to her Father, who is in their country, to come and join Her here to work out his salvation; but she also Added to the Words a present of a thousand porcelain beads, to attract Him hither. She placed them in The hands of an Iroquois Catechumen, who left Quebec to return to his country for the sole purpose of bringing here his whole family, that they might be instructed and baptized all together.

At the Beginning of the month of August, those poor strangers performed a noble act of Charity, in the following manner. A huron who, with his wife, was greatly addicted to drunkenness, had caused so much scandal and trouble to The whole village of nostre Dame de foy, that they were forced to Expel him, and forbid him to make his appearance in future among The Christians. They even pulled down his Cabin, to Which The children afterward set fire, so as to take away from Him every pretext for returning to The village. After that banishment, the poor wretch dwelt only in The brushwood and in The Fields, now on one side, now on The other. However, there was among his countrymen a Charitable creature, who secretly brought him food. Some time later, The Christian Iroquois women who came last year from Their country heard that The family of that drunkard had been Expelled from the village on account of his objurgations and ill-treatment of Themselves; and so they Resolved, in a little council that they held, to offer to the Elders presents of over four thousand porcelain beads, to obtain for the fugitive The favor of being allowed to return to the village. The porcelain beads were presented at The meeting of the elders. In the first place, they Praised The Christian generosity of the kind strangers Who, Instead of rejoicing at The punishment of Their foe, wished to purchase his

La grace a ce fugitif de reuenir au bourg, cette pourcelaine ayant esté presentée a L assemblée des anciens, on Loua premierement La generosité Chrestienne de ces bonnes estrangeres Lesquelles au Lieu de se reiouir de La punition de Leur aduersaire, vouloient rachepter sa Liberté et son rapel dans L'habitation, en apres on Jugea qu'il ne falloit pas Econduire sans fruit vne si bonne œuure et que pourueuque Le Criminel montrast des marques d'vne vraye repentance, on accorderoit ce que demandoient pour Luy ces bonnes femmes, on L'enuoye Chercher, on Le trouue, on Le fait comparoistre dans L assemblée on Luy reproche ses Debauches et Le scandale qu'il donne depuis si long temps puis on Luy demande qu'elle pensée il a pour L'aduenir; on Luy declare que sans de pauures Iroquoises qui auoient demandé sa grace en offrant trois Colliers de pourcelaine Jamais on ne L'auroit admis en aucune Cabane, tant on a en horreur ses yurogneries et qu'au reste c'estoit vn sien petit enfant qui auoit Le plus touché de compassion ses bien factrices, car s'il ny eut eu que Luy et sa femme peut estre qu'on ne se seroit gueres mis en peine d'eux. Nostre yurogne écouta toutes ces reproches auec vne grande attention et confusion, Puis il repartit ce qui suit. Mes oncles Je vous prie de croire que ie n'ay point esté faché de ce qu'on a bruslé ma Cabane et de ce qu'ensuitte on m'a obligé de sejourner au milieu des Champs, parceque ie suis conuaincu d'auoir bien merité vn tel chastiment. Que si en consideration de ces bonnes Iroquoises qui se portent pour mes aduocates vous me voulez reçeuoir amercy Je vous promets de ne Jamais plus retomber dans mes fautes passées. si ie ne tiens parole, ie vous coniure de n'auoir iamais plus de pitié de moy. Je souhaitterois bien qu'en vostre Presence ma femme fit Les mesmes protestations que moy car c'est elle qui est La principale Cause de nos

Liberty and his recall to The settlement; then it was Decided that such kindness should not Be without fruit; and that, provided The Culprit would give evidence of sincere repentance, he should be granted what those good women begged for Him. He was Sent for, and, on being found, was made to appear before The meeting. There He was reproached with his Debauchery, and with The scandal that he had so long occasioned. Then He was asked what his intentions for The future were. He was told that, had it not been for the poor Iroquois women who had begged for his pardon and for that purpose had tendered three porcelain Collars He would Never have been admitted into any Cabin—so great was the horror inspired by his drunkenness; he was told, moreover, that it was his little child who had most excited the compassion of his benefactresses; for, had there been but Himself and his wife, those women would probably not have given themselves any trouble about them. Our drunkard listened to all these reproaches very attentively, and was greatly embarrassed. Then he replied as follows: "My uncles, I beg you to believe that I have not been angry that my Cabin was burned, and that afterward I was compelled to live in the midst of the Fields; for I am convinced that I well deserved such a punishment. And if, out of consideration for these good Iroquois women who constitute themselves my advocates, you are pleased to grant me mercy, I promise you that I will Never relapse into my past misdeeds. If I do not keep my word, I beg you never to have pity on me again. I would like my wife to make in your Presence The same promises that I have made, for she is The chief Cause of our evil conduct." Thereupon, it was deemed advisable to summon that creature before the council. She came, and was immediately reproached, as her husband had already been, with her excesses and The disorders that

mauuais deportemens La dessus on iugea a propos d'apeller au conseil cette creature a Laquelle aussytost qu'elle fut venue on reprocha comme on auoit deia fait a son mary ses excez et Les desordres qui Les accompagnent et on ne manqua pas de Lui dire que son mary auoit publiquement declaré que c'estoit elle qui faisoit tout Le mal quoy que son sexe La deust rendre plus retenue cette femme ne se perdit point parmy ces reprimendes elle fit vne reponse qui estonna toute L assemblée mes oncles dit elle, voila qui va bien de ce que ie Je suis seule cause de tout Le mal qui arriue dans nostre menage, assurez vous que cela estant ainsy, vous ne serez plus scandalisez a nostre occasion; car ie suis tout de bon resolue de Changer de vie, afin qu'ayant Causé Le desordre en ma famille par mes mauuaises actions J'y mette doresnauant Le bon ordre par vne maniere de vie plus reglée; Je suis vne pauure pecheresse ie Laduoue mais Je ne Laisse pas d'auoir La foy; estant Chassée du bourg on me conseilloit de me retirer en quelqu'autre païs ou ie pusse viure a ma fantaisie, auec toute Liberté de faire tout ce que ie voudrois; La Crainte d'estre damnée m'en a empeschée, Jay me bien mieux viure auec Les bestes dans Les bois auec quelque esperance qu'vn iour on aura La bonté de nous receuoir dans Le bourg, ou que si nous tombons en quelque maladie mortelle durant nostre banissement on ne nous refusera pas L'absolution de nos pechez, quand nous demanderons a nous Confesser, voila ce qui nous retient icy proche, voila ce qui ne nous permet pas de nous eloigner de nostre Dame de foy, au reste mes oncles ie sçay fort bien que La personne que mon mary et moy auons Le plus offensée est La Bienheureuse vierge a qui Ce bourg est consacré et de qui il porte Le nom, nous voudrions estre bien riches pour Luy faire vn beau present afin de Lappaiser, Je n'ay vaillant que Cinquante sols Je Luy en fais,

accompanied Them; and they did not fail to tell Her that her husband had publicly declared that it was she who had committed all The evil, although her sex should have made Her more circumspect. The woman was not bewildered by these reprimands, and gave an answer that astonished The entire assembly. "My uncles," she said, "it is perfectly true that I am the sole cause of all The evil that is done in our household. You may rest assured that, such being the case, you will no longer be scandalized by us; for I am fully resolved to Change my mode of living, so that, after having Caused disorder in my family by my bad conduct, I may in future bring orderliness into it by a more regular life. I am a poor sinner, I admit; but I Nevertheless have The faith. When I was Expelled from the village, I was advised to withdraw to some country where I could live according to my fancy, with full Liberty to do everything I pleased. The Fear of being damned prevented me from doing so. I far prefer to live with beasts in The woods, with the hope that some day you will have The Kindness to receive us in The village,—or that, if we fall into some mortal illness during our banishment, we shall not be refused absolution for our sins when we ask to Confess. That is what keeps us near here, and prevents us from going away from nostre Dame de foy. Moreover, my uncles, I know very well that The person whom my husband and I have most deeply offended is The Blessed virgin, to whom This village is consecrated, and whose name it bears. We would like to be very rich, that we might make Her a fine present in order to appease Her. I have only Fifty sols. I give them to Her, to buy Wax or some other Thing that may be used in her honor. I hope that she will be kind enough to accept this little offering, and then pardon us for all the bad example that we have given to this village." This discourse touched

vn don a ce qu'on en achepte de La Cire ou quelqu'autre Chose qu'on employera a son honneur. J'espere qu'elle aura assés de bonté pour accepter cette petite offrande et ensuite de nous par donner tous ses mauuais exemples que nous auons donné a ce bourg. Ce discours attendrit toute L'assemblée, et eut tant d'effect sur L'esprit de tous Les anciens qu'on remit dans Le bourg cette pauure famille exilée méme sans vouloir accepter pour Le fisque publicq Les Colliers de pourcellaine qu'auoient pour cet effect offert Les Iroquoises auxquelles on rendit Leurs presents. Depuis ce temps la Le mary et La femme font fort bien Leur deuoir de Chrestiens.

Cette année nos hurons ayant veu que dans L'Echole qui se tient dans leur bourg de nostre Dame de foy pour les petits francois, on chastie souuent ceux qui manquent a Leur deuoir, ont iugé que pour bien dresser Leurs enfants il falloit Les chastier de Leurs fautes comme L'on fait Les petits françois, c'est pourquoy Le Capitaine a pris la coûtume de faire de temps en temps Le tour du village Criant a haute voix que les peres et meres declarent au Pere hechon Les fautes de leurs enfants a ce qu'il fasse punir du fault Les Garçons par Le maistre d'ecole des françois et Les filles par vne bonne matrone, a La voix de ce Capitaine ces bonnes gens amennent Leurs enfants au Pere Lequel apres auoir examiné Leurs fautes fait punir Les Coupables, ce Châtiment exemplaire a tellement rendu sages les petits sauuages qu'on en fait maintenant toute qu'on veut.

L'exemple des Escoliers françois qui tous Les soirs en sortant de Classe vont Chanter au salut dans la Chapelle de nostre Dame de foy a operé ce bien que les petits sauuages pour Les imiter ont apris a chanter en Leur Langue de beaux Cantiques mais méme dans Leurs maisons dans

The whole assembly, and produced such an effect on all The elders that the poor exiled family was restored to The village; they would not even accept for The public treasury The porcelain Collars that had been offered for that object by The Iroquois women, and Their presents were returned to them. From that time, The husband and wife have faithfully performed Their duties as Christians.

This year our hurons observed that, in The School which is kept in their village of nostre Dame de foy for the french children, those who are neglectful of Their duties are frequently punished; and they thought that, in order to bring up Their own children properly, it was necessary to chastise Them for Their faults, as is done with The french children. So The Captain has been in the habit of going around the village from time to time, Calling out aloud that the fathers and mothers are to tell Father hechon [*i.e.*, Chaumonot — *Ed.*] *their children's faults, so that he may have them punished therefor,— The Boys by The french schoolmaster, and The girls by a good matron. On hearing The voice of the Captain, the good people bring Their children to the Father Who, after inquiring into Their faults, causes The Guilty to be punished. Such exemplary Punishment has made the little savages so well-behaved that one can now do with them whatever he wishes.*

The example of the french Pupils — who every night, on leaving School, go to Sing at benediction in the Chapel of nostre Dame de foy, — has had the good effect that the little savages, in order to imitate Them, have learned to sing beautiful Hymns in Their own Language; and they sing them even in Their houses, in The streets, in The Fields, and wherever they happen to be. Thus these little creatures, Ignoring all the profane Songs of their Ancestors, have on their lips only the spiritual motets that

Les rues dans Les Champs et par tout ou ils se trouuent de sorte que ces petites creatures Ignorants toutes les Chansons prophanes de leurs Ancestres n'ont en bouche que les motets spirituels que le Pere leur enseigne, ce qui fait qu'en peu de temps ils apprennent auec plaisir les mysteres de nostre foy et toutes Leurs Prieres qu'on Leur fait Chanter sur diuers airs Changeant La Lettre et Les Tons selon qu'on fait dans L'Eglise au retours des festes annuelles.

Entr'autres personnes venues du Païs des Iroquois pour professer Librement La foy Chrestienne nous auons en La ioye de reuoir vn de nos Capitaines hurons nommé Jacques Onnha'tetaionK auec tous sa famille composée de dix personnes. ce bon homme auoit esté mené par Le Reuerend Pere Lemoine a Agnié a dessein de L'aider par son exemple a la conuersion de cette nation. mais voyant que L'yurognerie mettoit beaucoup d'obstacle a la foy parmy ces pauures sauuages et craignant d'ailleurs que ses Enfants ne se laissassent aller aux mémes debauches s'ils conuersoient plus long temps parmi eux, il prit L'Esté dernier La resolution de venir retrouuer ses compatriottes afin de viure plus Librement en Chrestien parmy eux.

Incontinent que ce Capitaine fut arriué a nostre Dame de foy ou les hurons demeurent a present ce fut a qui luy feroit dauantage d'accueil, Les meres de famille Luy portaient a L'Enuy L'vne de L'autre des Charges de bled d'inde, quelques vnes Luy en donnerent des Caisses toutes entieres et d'autres pour surmonter Les Liberalitez de toutes Leurs compagnes Luy firent presents de beaux Champs de bled d'inde presque tout meur. on Luy fit faire quantité de festins, et afin qu'il fut Reconnu et remis en sa Charge de Capitaine Les matrones Luy apporterent Chacune des Colliers de pourcelaine pour Luy faire vn fonds dont il pût tirer dequoy exercer des Liberalitez es occur-

the Father teaches them. The result is, that in a short time they learn with pleasure the mysteries of our faith, and all Their Prayers, which They are made to Sing to various airs, Changing The Words and The Music as is done in The Church, on the return of the yearly festivals.

Among other persons who have come from the Iroquois Country to profess The Christian faith in Freedom, we have had The joy of seeing once more one of our huron Captains, named Jacques Onnha'tetaionk, with all his family, consisting of ten persons. This good man had been taken by Reverend Father Lemoine to Agnié; he was to aid Him by his example, in the conversion of that nation. But when he saw that drunkenness opposed many obstacles to the faith among those poor savages, fearing, also, that his Children might become addicted to the same debauchery, if they continued to have intercourse any longer with the Iroquois,—he resolved last Summer to come and join his countrymen, in order to live in greater Freedom as a Christian among them.

As soon as this Captain arrived at nostre Dame de foy, where the hurons dwell at present, they all strove to surpass one another in giving him warm welcome. Mothers of families Vied in bringing Him Loads of indian corn; some gave Him Chests full of it, while others, to outdo Their companions in Liberality, gave Him presents of fine Fields of indian corn, almost ripe. A number of feasts were given in His honor. In order that he might be Acknowledged and reinstated in his Office of Captain, Each of The matrons brought Him porcelain Collars, to establish a fund for Him,—from which he might draw whatever was necessary to be Munificent, when the occasion presented itself; and to make reparation for The faults of his nephews, according to The obligations of his Office. This done, The Council assembled; and when all were present,

rences et dequoy faire des satisfactions pour Les fautes de ses nepueux selon L'obligation de sa Charge. Cela estant fait on assembla Le Conseil ou tout Le monde estant venu, ie Luy rendis auec vn Collier de pourcellaine. La voix de Capitaine qui auoit tenu si long temps le silence au moins a nostre Egard en ces termes, Ce n'est pas moy Echon qui te rends aujourdhuy la paroles c'est celuy qui ta preserué de tant de risques que tu as Coura parmi Les Iroquois, C'est JESVS qui t'a si heureusement retiré d'vn païs si perfide Lequel te remets en bouche La parole d'vn Capitaine Chrestien. ce n'est pas La parole d'Echon qui te rend La sienne propre pour t'obliger a ne parler que Comme il parleroit Luy méme s'il conuersoit encor parmy nous. Considere a part toy tout ce que condamneroit, et ce qu'approuueroit et Recommanderoit Le Sauueur s'il estoit en ta place et tâche d'en faire de méme: si tu en agis de la sorte tu seras Le Collegue des Lieutenants de Dieu tu affermiras Leur parole et il n'y aura vice qu'estant ainsy bien vnis vous ne bannissiez de La Colonie huronne ny vertu que vous n'y fassiez praticquer.

Ce bon homme remercia le Pere tout sur Le champ mais sans aucun present, ce fut en vn festin qu'il le fit ou pour s'instaler en La dignité de Capitaine il répondit selon Leur Coûtume auec vn Collier de pourcelaine qu'il presenta a nostre Dame pour Contribuer quelque peu a bastir sa maison de Lorrette qu'on doit Eriger au nouueau bourg huron sur le plan de celle qui est venue de Nazareth Il en adiouta deux autres L'vn qu'il destina a Monseigneur Le Comte de frontenac nostre Gouuerneur pour Le prier de continuer le soin Paternel qu'il a montré pour sa pauure nation L'autre qu'il presenta aux anciennes femmes huronnes qui relcuent de sa Charge de Capitaine pour Les reunir toutes ensemble et Leur rallumer vn feu Commun.

I restored to Him, with a porcelain Collar, The Captain's voice, which had so long been silent, at least for us. I spoke as follows: "It is not I — Echon — who restore thy voice to thee this day. It is he who has preserved thee amid so many risks that thou hast Run among The Iroquois. It is JESUS who has so happily withdrawn thee from so treacherous a country, Who places once more in thy mouth The voice of a Christian Captain. It is not The voice of Echon [*i.e.*, Brébeuf — *Ed.*],— *restoring thee his own, to compel thee to speak only As he Himself would speak if he still conversed among us. Consider in thy mind all that The Savior would condemn, and what he would approve and Recommend, if he were in thy place; and endeavor to do the same. If thou do so, thou wilt be The Colleague of God's Lieutenants, and thou wilt strengthen Their word; and you will thus become so thoroughly united that there will not be a single vice that you will not banish from The huron Colony, not a single virtue that you will not there practice."*

The good man thanked the Father on The spot, but without a present. This he gave at a feast where, to install himself in The dignity of Captain, he replied according to Their Custom with a porcelain Collar; he presented it to our Lady as a slight Contribution toward the building of her house of Lorette, which is to be Erected in the new huron village, on the same plan as that which came from Nazareth.[7] *He added two others: one for Monseigneur The Count de frontenac, our Governor, to beg Him to continue the Paternal care that he had manifested for his unfortunate nation; The other he gave to the old huron women who were dependent on him in his Capacity of Captain, to unite Them all together and kindle a Common fire for Them.*

He was not satisfied with making his porcelain speak,

Il ne s'est pas contenté de faire parler sa pourcelaine afin de se Restablir en son office de Capitaine, Quantité de belles harangues quil a fait en diuers rencontres l'ont bien dauantage fait reconnoistre pour tel, La premiere fois que ie L'ouys parler en public ce fut contre L'yurognerie, il en deduisit si bien les inconuenients et les malheurs que ce vice cause a tous les peuples qui y sont addonnez, que depuis qu'il eut ainsy inuectiué contre ce monstre nous n'auons plus veu dans nôtre bourg aucun desordre en cette matiere. Vn iour comme i'exhortois vn ieune homme a se defaire de ce vice il me répondit ferois-ie bien si peu d'estat des paroles de mon capitaine qui détourne si souuent de ce peché pour m'y vouloir doresnauant Laisser tomber quelques Jeunes hommes estants reuenus de leur Chasse apres L'arriuée de ce capitaine, et ayant apris qu'il auoit vne grande horreur de L'excez des boissons, ce qui y auoit fait renoncer tous Leurs camarades, D'abord ont pris la resolution de ne plus s'y laisser emporter, et defait depuis ce temps la ils s'en sont abstenus. voila qui nous fait voir combien est puissant mémes parmy Les plus sauuages Le bon ou Le mauuais exemple de ceux qui president, plaise a Dieu de conseruer La ferueur et Le zele de ce bon capitaine a exterminer L'yurognerie qui est L'vnique ennemy qui nous reste a combattre parmy nos sauuages chrestiens. Le Larcin auquel deuant Le baptéme Les hurons estoient extremement suiet est maintenant si eloigné d'eux qu'ils feroient scrupule de s'approprier vn double, vn Cloux, ou vne Epingle qu'ils auroient trouué Le long des rues, ils n'ont pas sitót ramassé quelques Choses qu'ils me La viennent apporter a ce que ie la restitue a qui elle appartient; Pour Les iuremens blasphemes et imprecations qui font tant damner de Francois, nos sauuages hurons n'en sçauent pas méme Les Termes; les Superstitions de leurs

to Reinstate him in his office of Captain. Many fine harangues which he delivered on various occasions have caused him to be acknowledged as such to a much greater extent. The first speech that I heard Him make in public was against drunkenness. So clearly did he depict the evils and misfortunes that this vice has caused among all the nations who are addicted to it, that, since he has so inveighed against that monster, we have had no disorders in that respect in our village. One day, I was exhorting a young man to abandon that vice, and he replied: "Would I pay so little heed to the words of my captain, who so often dissuades us from that sin, as to Allow myself to fall into it in future?" Some Young men, who returned from Hunting after The arrival of that captain, upon learning that he had a great horror of The Excessive use of liquor, and had induced all Their comrades to renounce it, At once took the resolution never to allow themselves to be carried away by it in future; and, in fact, since that time they have abstained from it. This shows what a powerful effect is produced, even among The most savage of men, by The good or The bad example of those who are in authority. May God be pleased to preserve The fervor and zeal of this good captain in extirpating drunkenness, which is The sole enemy that remains for us to fight among our christian savages. Theft, to which The hurons were exceedingly addicted before Their baptism, is now so rare among them that they would scruple to appropriate a double, a Nail, or a Pin which they might find in the street. No sooner do they pick up Anything than they bring It to me, that I may restore it to the person to whom it belongs. As for swearing, blaspheming, and cursing, which cause the damnation of so many Frenchmen, our huron savages do not even know The Terms for these. The Superstitions of their forefathers are entirely done away

ancestres sont tout a fait abolies on n'en parle non plus que si iamais ils n'auoient esté en vogue. La stabilité et fermeté des mariages qui autrefois dans Leur pays nous donnoit tant de peine a introduire et a faire obseruer est maintenant autant en regne parmy eux, que parmy Les meilleurs Chrétiens d'Europe. Le Luxe en habits pretieux ne trouue point d'entrée dans leurs familles Les depenses superflues en festins ne se rencontrent iamais en Leurs maisons, tous Leurs banquets consiste en vne Chaudiere bien assaisonnée et grande a proportion du monde qu'on inuite Les pechez d'impureté, comme sont Les baisers et Les regards Lascifs ne sont point chés eux en vsage, Les nuditez qui autrefois dans Leur païs n'estoient pas censez Immodestes ny mesceantes sont retranchez en sorte qu'il y a maintenant beaucoup plus de pudeur et de retenue parmy La ieunesse huronne que parmy Les francois.

Salutem ex inimicis nostris, ces pauures gents doiuent tout a ce grand Changement de mœurs a la perte de Leur païs et a Leur Transmigration dans Le nostre. Que Dieu est admirable en ses desseins? notas facite in populis adinuentiones eius, qui auroit iamais dit que pour faire Chrestienne la nation huronne, il La falloit exterminer. ie pleurois autrefois la deroute des hurons détruits par Les Iroquois, et maintenant i'en Loue Dieu, car ie voy euidemment que si ce peuple fut demeuré florissant comme il étoit auparauant, nous n'eussions pas gaigné en cent ans sur Leur esprit pour Les façonner a nos coûtumes chrétiennes, ce que nous auons gaigne en peu d'années. Je porte Le méme Jugement parce qui concerne les Iroquois, Je suis conuaincu d'en faire de bons chrestiens en leur païs: c'est vne chose difficile et de longue haleine, mais si nous Les pouuions petit a petit détacher de Leur demeure pour Les attirer [*à* — Ed.] *Nos Colonies huronnes, Nous aurions vne grande*

with, and are no longer spoken of, as if they had never existed. The stability of marriage, and conjugal constancy, which formerly, in Their own country, we had so much trouble in establishing and in causing to be observed, now reign to the same extent among them as among The best Christians in Europe. Luxury in fine clothes finds no entrance into their families. Superfluous expenses in feasts are never encountered in Their households; all Their banquets consist in a well-seasoned Kettle, filled in proportion to the number of guests. Sins of impurity, such as kisses and Lascivious looks, are not habitual among them; exposing The naked figure, which formerly in Their country was not considered Immodest or wicked, is now done away with, so that at present there is much more modesty and decency among The huron youth than among The french.

"Salutem ex inimicis nostris;" these poor people owe all this great Change in their customs to the loss of Their country and Their Transmigration into ours. How wonderful is God in his designs! "Notas facite in populis adinventiones ejus." Who would ever have said that, in order to make the huron nation Christian, It would have to be exterminated? Formerly I wept at the overthrow and destruction of the hurons by The Iroquois, and now I Praise God for it; for I see clearly that, if the nation had remained flourishing as it was of old, we would not in a hundred years have gained so much ascendancy over Them, to adapt Them to our christian customs, as we have gained in a few years. I have The same Opinion as regards the Iroquois. I am convinced that to make them good christians in their own country is a difficult thing, and one that will take a long time to accomplish; but if we could gradually detach Them from Their dwelling-place, and attract Them to Our huron Colonies, it would

facilité d'en faire en peu de temps de braues Chrestiens, helas il n'en faudroit pas de grands frais pour en venir a bout, si nous auions des habits pour Leur donner, Lors qu'ils viendroient aupres de nous, en attendant qu'ils eussent appris Les Lieux de Chasse pour s'en pouruoir d'eux méme par apres, nous aurions bientost vne bonne partie de ceux qui ont deja quelque bonne disposition a embrasser La foy, mais qui n'ont pas asses de courage pour en faire profession publicque dans Leurs païs a cause des grands obstacles qui s'y rencontrent, vne preuue manifeste de cecy est La venue de pres de Cinquante personnes parties d'vn seul bourg Iroquois sous La parole que Le Pere Bruyas Leur donna de la part de monsieur de Courcel et de Monsieur Talon que rien ne Leur manqueroit quand ils se seroient rendus icy bas. que si La simple promesse d'auoir icy soin d'eux apres Leur arriuée a eu tant de pouuoir sur Leur esprit, que ne fera pas son accomplissement Lors qu'on Le sçaura dans Le pais sans doute que cela nous en amenera beaucoup d'autres, pourueu que Les prieres des gens de bien Jointes aux petits secours qu'on Leur fait esperer ne nous manquent point.

Je voudrois que Les bonnes Ames Zelées pour Le salut des peuples vissent qu'elle est La deuotion que font paroistre icy Les Iroquois aussitót qu'ils y sont arriuez, sans doute que ce Leur seroit vn motif de redoubler Leurs prieres afin d'obtenir du bon Dieu a ceux qui sont encor dans Leur païs La force et generosité de rompre Les liens qui les y retiennent et de se venir ranger aupres de nous; car a moins que nostre seigneur sollicité par Les gens de bien ne fasse vn petit miracle pour detacher ces Iroquois de L'affection naturelle qu'ils ont pour Leur patrie, ils ne pourroient jamais se resoudre a L'abandonner pour venir demeurer parmy nous. L'experience que nous auons depuis

be very easy to make worthy Christians of them in a short time. Indeed, great expenses would not be necessary to attain this end. If we had clothing to give Them When they should come to us, until such time as they could become familiar with The Hunting-Grounds, so that they could procure it for themselves, we would soon gain a good part of those who have already some disposition for embracing The faith,—who, however, have not yet sufficient courage publicly to profess it in Their own country, owing to the serious obstacles they encounter there. A manifest proof of this lies in The coming of nearly Fifty persons, who started from a single Iroquois village on The faith of a promise given Them by Father Bruyas, on behalf of monsieur de Courcel and Monsieur Talon, that They would be in want of nothing when they should have reached here. Now, if The mere promise to take care of them here upon Their arrival has had such an effect upon Them, what will not its fulfillment do When It shall have become known in Their country? Beyond a doubt, it will bring us many others, provided that The prayers of good people, And the slight assistance which we lead Them to hope for, do not fail us.

I wish that The good Souls who are Zealous for The salvation of these nations could see The devotion displayed here by The Iroquois as soon as they arrive. It would doubtless be a further inducement to redouble Their prayers, in order to obtain from the good God, for those who are still in The Iroquois country, The strength and courage to burst The bonds that retain them there and settle beside us. For unless our lord, at the solicitation of good people, perform a little miracle to detach those Iroquois from The natural affection that they have for Their own country, they will never be able to make up their minds to abandon It, and to come and dwell among us. The experience with

plusieurs années des sauuages, nous a fait remarquer que Les personnes Les plus riches d'Europe n'ont pas plus de peine a quitter Leurs grands moyens pour s'engager dans L'Etat Religieux que nos Iroquois en ont de quitter Leurs parents leurs amys leurs champs leurs Cabanes pleines de bled d'inde et d'autres petits meubles qui sont propres a leur facon de viure pour aller seiourner en vn autre Lieu, ou ils ne sont pas asseurez de trouuer rien du tout ce quils abandonnent c'est pourquoy toutes Le fois que nous voyons venir a nous de ces pauures gents, nous deurions autant admirer L effect de la grace sur eux que nous admirons Le pouuoir de L'Inspiration diuine qui fait renoncer de grands seigneurs a Leurs estats pour entrer en des cloistres, afin d'y seruir Dieu. or comme ces grandes conuersions n'arriuent d'ordinaire qu'apres que beaucoup de bonnes ames Les ont demandées a Dieu ainsy Celles des Iroquois qui viennent icy pour se sauuer doiuent estre des effects des prieres des seruiteurs et seruantes de Dieu.

Au reste quand ces pauures Iroquois ont vne fois rompu les Liens qui Les tenaient attachez a leur païs et qu'ils se sont rendus aupres de nous ils y trouuent tant de repos d'Esprit, et Dieu Les comble de tant de consolations Interieures qu'vne d'Iceux quelques iours apres son arriuée me dit que comparant La douceur de la vie qu'il menoit icy auec La maniere de viure des Iroquois parmy Lesquels il estoit, il Luy sembloit d'auoir changé L'Enfer en vn petit Paradis.

Vn jeune guerrier de La méme nation apres auoir demeuré quelque temps auec Le hurons de Quebec en forma quasi la méme iugement que Le premier dont ie viens de parler il dit estant de retour dans son païs que la facon de viure de nos hurons Estoit si surprenante et si éloignée de celle des autres sauuages qu'il se doutoit bien que Le recit

the savages that we have had during several years has caused us to observe that it is not more difficult for The richest personages in Europe to abandon Their great wealth and enter The Religious State, than it is for our Iroquois to quit Their relatives and friends, their fields, their Cabins filled with indian corn and small articles of furniture suited to their manner of living, in order to go and dwell in another Spot where they are not sure of finding a single one of all the things that they abandon. Therefore, Whenever we see any of those poor people coming to us, we should admire The effect of grace on them as much as we admire The power of The divine Inspiration which causes great lords to renounce Their estates and enter cloisters, to serve God therein. Now, as those great conversions usually occur only after many good souls have prayed to God for Them, the Conversions of the Iroquois who come here to secure their salvation must, in the same manner, have been effected by the prayers of God's servants.

Moreover, when these poor Iroquois have once broken the Bonds that kept Them attached to their own country, and have come to us, they find great peace of Mind, and God grants Them much Inward consolation. One of Them told me, some days after his arrival, that, on comparing The quiet life that he led here with The manner of living of the Iroquois with Whom he had been, it seemed to Him that Hell had been changed into a little Paradise.

A young warrior of The same nation, after residing for some time with The hurons of Quebec, formed almost the same opinion as The one of whom I have just spoken. He said, when he returned to his own country, that the manner in which the hurons lived Was so surprising, and so different from that of other savages that he expected that The account he would give of it would be looked upon

qu'il en feroit passeroit pour vne fable; c'est Le méme guerrier qui reuenant de La chasse et prenant son chemin par La prairie de La Magdelaine ou il y a vne autre Colonie hurone fut tellement touché des bons exemples des hurons qui La composent qu'il se resolut de se faire Chrétien apres qu'il seroit retourné au païs et qu'il en auroit ramené tous ses parents pour Leur procurer Le bonheur de la foy, ce qu'il a heureusement effectué.

A La nouuelle de ce coup genereux que fit L'esté passé ce guerrier vn autre Iroquois de consideration qui se trouuoit a nostre Dame de foy auec Les hurons prit resolution d'en faire autant; scauoir est de retourner au païs pour solliciter ses parens et Le plus de monde qu'il pourroit a venir icy pour embrasser La foy, il partit a ce dessein de Quebecq au mois D'aoust. Plaise a Dieu Luy donner Le méme succez qu'a celuy qu'il s'est proposé dimiter.

Ce n'est pas seulement parmy Les nations policées que Dieu sucite des personnes zelées pour L'amplification de sa gloire et de son Royaume, nous en voyons aussy parmy nos pauures sauuages qui ne respirent rien plus que de gaigner des Ames a Dieu, Louis Taondechoren est vn de ceux la ce bon huron auoit proietté depuis plusieurs années d'aller Chercher a trois cent Lieues d'icy d'ou il est sorty pour y publier L'Euangile; mais Le besoin qu'auoit de Luy sa femme et ses enfants me Le faisoit toujours destourner de ce dessein, Enfin cet Esté ayant accompagné auec Les autres hurons Monseigneur Le Comte de frontenac nostre gouuerneur au voyage qu'il a fait aux païs des Iroquois, il s'est resolu de soy méme de faire en cette terre ennemye ce qu'il auoit souhaitté depuis si Long-temps de faire en sa patrie: Jay apris d'vn françois qui La veu a onnontagué quil y fait fonction de predicateur tant en publicq, dans Les conseils que dans les visites particulieres des Cabanes

as a fable. This is The same warrior who, returning from hunting and passing by La prairie de La Magdelaine, where there is another huron Colony, was so touched by the good example of the hurons who compose It, that he resolved to become a Christian after he should have returned to his own country, and brought back all his relatives to procure The blessing of the faith for Them; this he happily effected.

On hearing of this noble achievement, executed last summer by this warrior, another Iroquois of note, who was at nostre Dame de foy with The hurons, resolved to do as much — namely, to return to his country and solicit his relatives, and As many people as he could, to come here and embrace The faith. With that object he left Quebecq in the month Of august. May God be pleased to grant Him The same success as to him whom he has proposed to imitate!

It is not only among civilized nations that God raises up persons zealous for The spread of his glory and of his Kingdom. We also find some such among our poor savages — men who have no other wish than to win Souls to God. Louis Taondechoren is one of them. This good huron had for several years entertained the project of going three hundred Leagues from here to the place whence he came, in order to preach The Gospel there; but The need that his wife and children had of His support led me always to dissuade Him from that design. Finally this Summer,— when he with The other hurons accompanied Monseigneur The Count de frontenac, our governor, on a journey to the Iroquois country,— he resolved of his own accord to do in that hostile land what he had so Long wished to do in his own. I have learned from a frenchman who saw Him at onnontagué that he fills the office of preacher, both in public in The councils and in private

et que Le Pere Lamberuille qui a pour son partage cette mission dit quil est heureux d'auoir trouué vn tel vicaire, nous ne scauons pas en detail Le bien qu'il y fait, ce celera [sc. *sera* — Ed.] *Dieu aydant L'année suiuante que nous aurons connoissance de tout.*

visits to the Cabins; and that Father Lamberville, to whose lot that mission has fallen, says that he is happy to have found such a vicar. We have no details as to The good that he does; next year, with God's help, we shall know everything.[8]

Relation de ce qui s'est passé aux missions Iroquoises les années 1672. et 1673:

POUR faire part de ce qui se passe en ces missions aux personnes qui ont Le Zele des ames, et qui ne pouuans pas se transporter dans cette extremite du monde contribuent par tous les secours dont elles sont Capables a Leur procurer La connoissance et La possession de leur Createur, Je vais commencer par ce *que Le Pere Bruyas superieur des missions des Iroquois m'escrit d'agnié dont il a la Charge depuis vn an, et ou Luy et le Pere Boniface* [qu'escriuent d'agnié Le P. Bruyas et Le P. boniface qui] trauaillent conioinctement a cultiuer Les Chrestiens de cette mission. Et parcequ'ils partagent. Leurs soins a diuerses bourgades dans le pais d'Agnié, ie diuiseray Le Contenu de leurs deux Lettres en autant de Chapitres, dans lesquels on verra que ce n'estoit pas sans raison qu'on auança dans la derniere relation que les Iroquois inferieurs donnoient beaucoup d'esperance de leur conuersion.

Relation of what occurred in the Iroquois missions in the years 1672 and 1673.

TO convey information of what is going on in those missions to the persons who are possessed with Zeal for the salvation of souls, and who, being unable to transport themselves to this extremity of the world, contribute all the assistance within their Power toward procuring These nations The knowledge and possession of their Creator, I shall begin with *what Father Bruyas, the superior of the Iroquois missions, writes me from agnié, of which he has had Charge for the past year and where He and Father Boniface* [what has been written to me from agnié by Father Bruyas and Father boniface, who] work jointly in the instruction of The Christians of that mission. And, inasmuch as they divide Their cares among the various villages of the country of Agnié, I shall divide The Contents of their two Letters into as many Chapters. In them it will be seen that there was some foundation for the statement in the last relation that the lower Iroquois were arousing great hopes for their conversion.

CHAPITRE I^ER.

DE LA MISSION DE SAINTE MARIE CHÉS LES IROQUOIS INFERIEURS.

LORSQUE les Iroquois Agnieronnons conclurent La paix auec leurs ennemis, ils n'eurent pas assez de Lumiere pour preuoir Les desauantages qu'ils en receuroient et que La hache des mahingan leur deuoit estre moins redoutable, que la liberté d'aller aussi souuent qu'ils voudroient traiter de L'eau de vie en La nouuelle hollande sitót que cette funeste paix entr'eux et les Loups fut arrestée a la nouuelle orange, incontinent le Chemin leur fut ouuert pour y aller en tout temps auec toute sorte de seureté, et ensuite s'enyurer tous les iours pendant les plus grandes Chaleurs de L'esté. on ne beuuoit icy autrefois que par interualle et en certaine saison. Il falloit se ioindre plusieurs ensemble et se mettre en estat de resister a L'ennemy en cas d'attaque, mais depuis qu'on ne Craint point d'estre insulté par les Loups, L yurogneries est deuenue si continuelles qu'on ne cesse point de boire qu'en quittant le bourg; encore en at'on veu qui ont porte leurs barils d'eau de vie iusqu'au lieu de leur pesche eloignée de plus de vingt cinq Lieues d'icy.

Ce desordre general fut aussitost suiuy d'vne espece [ce pais a este fort affligé cette annee d'vne espece] de peste qui commenca au mois de Juin, et n'a point cessé qu'en septembre: c estoit vne fieure si maligne qu'en moins de Cinq iours, il falloit ou guerir ou succomber a sa violence ce nous fut vn spectacle bien

CHAPTER I.

OF THE MISSION OF SAINTE MARIE AMONG THE LOWER IROQUOIS.

WHEN the Agnieronnon Iroquois concluded peace with their enemies, they had not sufficient Prescience to foresee What disadvantages would befall them, and that The hatchet of the mahingan would be less redoubtable to them than the liberty of going as often as they pleased to trade for brandy in new holland. As soon as that baleful peace between them and the Loups was concluded at new orange, the Road was at once opened to them to go there at all times in perfect safety, and afterward to become intoxicated daily during the greatest Heat of The summer. Formerly, they used to drink here only at intervals and at certain seasons; many had to band together and keep themselves in readiness to resist The enemy in case of attack. But since they have no Fear of being insulted by the Loups, drunkenness has become so continual that they cease to drink only on leaving the village; and some have even been known to carry their kegs of brandy to the place where they fish, situated at a distance of over twenty-five Leagues from here.

This general dissipation was quickly followed by a kind [This country has been greatly afflicted this year by a kind] of pestilence, which began in the month of June, and ceased only in september. It was a fever of so malignant a character that in less than Five days one would either recover, or succumb to its violence. "It was a very sad spectacle for us," says

triste dit Le Pere Bruyas. de voir rapporter de diuers costés dans le bourg, des morts et des mourants, que deux ou trois iours de maladie auoient emportés ou reduits a L'extremité. La pluspart de ceux qui estoient attaints de ce mal sentoient de si violentes douleurs de teste qu'ils en perdoient Le iugement. Le Pere Boniface et moy eusmes bien de Lexercice tandis que cette affliction Commune dura, Les fatigues et Les veilles continuelles qui nous donnerent occasion de praticquer La Charite en tachant de soulager ces pauures moribonds, nous paroissoient tres peu de Chose en comparaison de L'inquietude ou nous etions de voir quantité de ces miserables qui n'ayant plus d'esprit estoient dans L'impossibilité de menager les derniers momens de Leur vie pour euiter de plus grands maux apres leur mort. J'eus Le bien de Conferer Le baptéme a ceux a qui ie trouuay encore de La connoissance, et qui voyant le soulagement que i'eusse bien souhaitté de leur procurer se rendirent fort dociles a écouter tout ce que ie Leur disois.

Il ne faut pas maintenant s'estonner si la foy a fait si peu de progrés depuis ce temps la, et si nous auons vu malheureusement auorter les belles esperances que nous auions Conceuës de la conuersion des agniés de Tionnontoguen, ou de saint Marie.

Voyant le peu de disposition quil y auoit icy a faire de nouueaux Chrestiens, [Le mal enfin ayant cessé.] Je me suis principalement apliqué a L Instruction des anciens, et a remener dans Le bercail plusieurs brebis egarées, ie veux dire plusieurs agniés qui se disoient Chrestiens, et qui n'en auoit que le nom Le mauuais exemple et Le Libertinage auoient tellement corrompu Leurs mœurs, et ils sestoient si fort oubliés de

Father Bruyas, " to see brought into the village from all sides the dead and dying, whom two or three days' illness had either carried off or reduced to The last extremity. Most of those who were attacked by the disease felt such violent pains in the head that they lost Their reason. Father Boniface and I had a great deal to do while this General affliction lasted. The fatigue and continual watching, which gave us an opportunity of practicing Charity while endeavoring to relieve the poor dying people, seemed to us to be very Trifling in comparison with The anxiety that we felt at seeing many of those miserable people deprived of reason, and unable to make use of the last moment of Their lives to avert the greatest of all evils after their death. I had The happiness of Administering baptism to those whom I found in possession of Their faculties; when they observed that I would have liked to relieve them, they became very docile in listening to all that I told Them.

"*Now, there is no reason to be astonished if the faith has made so little progress since that time, and if we have to deplore the frustration of the bright hopes that we had for the conversion of the agniés of Tionnontoguen or sainte Marie.*

"*When I saw what little prospect there was here of making new Christians,* [The disease finally coming to an end,] I applied myself chiefly to Instructing the old people, and to bringing back to The fold many of the sheep who had strayed from it,— I mean, many agniés who called themselves Christians, but were so only in name. Bad example and Profligacy had so corrupted Their morals, and they had so completely forgotten their duty, that they barely remembered that they had been baptized. God has granted me

leur deuoir qu'a peine se souuenoient ils d'auoir esté baptisez. Dieu m'a fait La grace d'en retirer vn nombre considerable de Leurs desordres, et de voir maintenant vne petite Eglise *qui commence autant ædifier quelle auoit auparauant scandalisés* [dans la ferueur], Je ne scay pas quand elle se multipliera: mais La Crainte que iay de faire des Apostats me rend plus reserué, iusqu'a ce qu'ils m'ayent donné des preuues, d'vn cœur sincere, et d'vne veritable penitence.

J ay accordé cette grace a vn homme et a vne femme L'vn est vn vieillard âgé de soixante ans, qui estoit autrefois considerable; mais qu'vne infirmité naturelle a rendu si meprisable aux agniez qu'on Le regarde Comme vn esclaue, Dieu choisit les humbles, et na du mepris que pour les superbes. ce bon homme est fort assidu a la priere et souffra auec vne patience admirable Laffliction que Dieu Lui a enuoyée dans Lesperance quil sera vn iour consolé. L autre est agée de vingt cinq ans seulement elle auoit resisté Long temps a la grace que La pressoit de quitter son Idolatrie; mais la peur qu'elle auoit que Le baptéme ne la fit aller au Ciel plustót qu'elle n'eust souhaitté, lui donnoit de L'auersion de ce sacrement. C'est vne erreur qui continue encore dans Lesprit de plusieurs Iroquois que Le baptéme abrege La vie, et qui n'est pas vn petit obstacle a Leur conuersion.

J'ay aussi baptisé quatre petits enfans a la priere de Leurs parens d'autant plus volontiers que c'est vn engagement pour eux de vouloir aller ou Leurs enfans seront bien heureux.

Le Plus grand gain que i'ay fait a esté aupres des

The grace of withdrawing a considerable number from Their evil ways, and of seeing at present a little Church, *which is beginning to give as much edification as it formerly caused scandal.* [full of fervor.] I know not when it will increase; but The Fear that I have of making Apostates of the savages renders me more cautious, until they have given me proofs of a sincere heart and of true repentance.

"I have conferred that favor upon a man and a woman. The former is an old man, sixty years of age, who at one time was a person of note, but whom a natural infirmity has caused to be so despised by the agniez that they look upon Him As a slave. God chooses the humble, and has nothing but contempt for the proud. This good man is very assiduous at prayer, and endures with admirable patience The affliction that God has sent Him, in The hope that he will some day receive consolation. The other is only twenty-five years of age. She had Long resisted grace, which urged Her to abandon her Idolatry; but the dread that she felt that baptism would send her to Heaven sooner than she wished, caused her to have An aversion for that sacrament. The error still prevails, in The minds of many Iroquois, that baptism shortens life; and it is no slight obstacle to Their conversion.

"I also baptized four little children, at the request of Their parents — all the more willingly because it is a pledge on their part that they wish to go where Their children will be blessed.

"The Greatest gain that I have had has been among the sick. *God has granted me the grace of preparing* [I have prepared] twenty-two for death, most of whom *in Jesus Christ*, have very probably gone to

malades. *Dieu m'a fait la grace d'en disposer*, [J'en ay disposé] vingt deux a la mort, dont la pluspart *de Jesus Christ* sont tres probablement allez iouir du bonheur que le sang de Jesus Christ leur a merité. J'espere que L'année prochaine sera plus feconde, et que le bon exemple des Agniez de La mission de saint Pierre qui se conuertissent tous Les iours fera tant d'impression sur l'esprit de ceux de sainte Marie qu'enfin ils Les imiteront.

enjoy the blessedness that the blood of Jesus Christ has earned for them. I hope that The coming year will be more fruitful; and that the good example of the Agniez of The mission of saint Pierre, who are being converted every day, will produce such an impression on the minds of those of sainte Marie that, in the end, these will imitate Them."

CHAPITRE 2D.

DE LA MISSION DE GANDAOUAGUÉ OU DE SAINT PIERRE DANS LE PAIS D'AGNIÉ.

C'EST dans les deux bourgades Les plus voisines de la nouuelle hollande et qui sont eloignées de Tionnontoguen d'enuiron cinq Lieuës qu'il y a vne seconde mission établie dont on a *conferé* [donné] le soin depuis quatre ans au Pere boniface. *on a donné a cette mission Le nom de saint Pierre, a cause que depuis que les armes de sa maiesté ont assuietté Les Iroquois inferieurs; ce fut a Gandaoüagué, ou la foy fut plus constamment embrassee qu'en aucun autre pais d'agnié: ce fut la proprement qu'on vit d'abord vne Eglise naissante; ou on a veu mieux eclater qu'en aucun autre Lieu La generosité Chrestienne de ceux qui la composent:* [c'est icy ou la foy est plus constamment embrassée, et ou L'on voit eclater plus qu'en aucun autre lieu la generosité Chrestienne] *aussy La nommons nous La premiere et la principale mission que nous ayons chez les Iroquois.*

Il est vray que cette Eglise se trouue dans les deux plus petits bourgs qui soient dans tout le païs des Iroquois, et qu'une seule bourgade des Iroquois superieurs est beaucoup plus grande et plus nombreuse que les deux dont ie parle: mais aussy elle a L auantage en quelque facon par dessus Les autres missions Iroquoises que la petite Tribu de Juda auoit sur toutes les autres tribus d'Israel qui estoient beaucoup plus grande et plus peuplées que celle de Juda Notus in

CHAPTER 2.

OF THE MISSION OF GANDAOUAGUÉ, OR OF SAINT PIERRE, IN THE COUNTRY OF AGNIÉ.

IN the two villages that lie nearest to new holland, which are situated at a distance of about five Leagues from Tionnontoguen, a second mission has been established, the care of which has for the past four years been *conferred upon* [given to] Father boniface. *To this mission The name of saint Peter has been given, because, after his majesty's arms had conquered The lower Iroquois, it was at Gandaouagué that the faith was embraced with more constancy than in any other district of agnié. There it was, properly speaking, that a nascent Church was first seen; there The Christian courage of those who compose it has manifested itself more strikingly than in any other Place.* [There the faith is embraced with more constancy, and there Christian courage manifests itself more strikingly, than in any other place.] *Therefore we call It The first and principal mission that we have among the Iroquois.*

It is true, this Church exists in the two smallest villages in the whole Iroquois country; a single village of the upper Iroquois is larger and more populous than the two of which I speak. But on the other hand it has, to a certain extent, The advantage over The other Iroquois missions that the small Tribe of Judah had over all the other tribes of Israel, who were much larger and more populous than that of Judah. "Notus in Judæa Deus." I admit that considerable evil conduct and Infidelity still prevail at

Iudæa Deus. j'auoue qu'il [*y* — Ed.] *a encore beaucoup de desordres et que L'infidelité est aussi bien a Gandaouagué qu'ailleurs; c'est neanmoins dans ces deux petits bourgs qu'il y a plus de fideles qui adorent Dieu en esprit et en verité, et ou il y a plus d'ames vrayment Chrestiennes que dans les autres bourgs des Iroquois. comme les agniés ont Les premiers repandu Le sang des missionnaires qui Leur portoient La foy: aussy ont ils les premiers reçeu les fruit de leurs merites auec plus d'abondance que les autres nations Iroquoises: et c'est aussy bien dans la nouuelle france que dans les autres contrées du monde que se verifie ce qu'a dit Tertullien des martirs de La primitiue Eglise que le sang des martirs fait naistre de nouueaux Chrestiens.*

[De fait] Depuis dix mois le ciel a tellement fauorisé les trauaux du *missionnaire de ces quartiers la* [Dieu], qu'il compte trente adultes baptises solemnellement dans sa Chapelle. *Peut estre que ce nombre paroistra petit a ceux qui sont en Europe, qui est autant peuplée que les forests de Canada sont solitaires: mais Lors qu'on scaura que ce sont trentes adultes baptisez auec les ceremonies de L'Eglise dans vn païs ou L on ne compte pas plus de quatre cens ames, et ou La superstition, L'Impunité, et Le Libertinage combattent L'Euangile; on auouera que quand vn missionnaire n'auroit gaigné que ces trentes ames, il auroit encore plus fait que le plus zelé predicateur d'Europe ne se peut asseurer d'auoir conuerty de pecheurs apres beaucoup d'eloquens sermons prononcés deuant vne grande assemblée.*

Adioustez *a cecy* que tandis que les maladies contagieuses emportoient quantité demondé *ce Pere* [il] a donné le baptéme a quatorze personnes au Lieu mesme ou elles sont decedées. ce sont autant de predestinez qui iouissent maintenant du bonheur

Gandaouagué, as well as elsewhere; nevertheless, in these two small villages there are more faithful ones who worship God in spirit and in truth, and more souls who are truly Christian than in the other Iroquois villages. As the agniés were The first to shed The blood of the missionaries who bore The faith to Them, they were also the first to receive the fruit of their merits in greater abundance than the other Iroquois nations. In new france, as well as in other countries of the world, what Tertullian said of the martyrs of The early Church is verified, that the blood of martyrs gives birth to new Christians.

[In fact,] For ten months heaven has so favored the operations of *the missionary in that quarter*, [God,] that he counts thirty adults who have been solemnly baptized in his Chapel. *This number may perhaps appear small to those who live in Europe, which is as populous as the Canadian forests are solitary. But, When it is known that these are thirty adults baptized with the ceremonies of The Church, in a country where there are not more than four hundred souls, and where superstition, Impunity, and Profligacy contend against The Gospel, it will be admitted that, even if a missionary wins only those thirty souls, he still accomplishes more than the most zealous preacher in Europe can flatter himself upon having done in converting sinners after many eloquent sermons pronounced before a large assembly.*

Add *to this* that, while contagious diseases were carrying off a great many people, *that Father* [he] administered baptism to fourteen persons on the very Spot where they died. These are so many elect who now enjoy the blessedness that he procured for Them, and who constitute his crown and all his joy.

This success that God has been pleased to grant him has so greatly astonished those who formerly

qu'il Leur a procuré, et qui font sa couronne, et toute sa ioye.

Ces succez qu'il a plu a Dieu de lui donner ont si fort estonné ceux qui faisoient autrefois raillerie de nos mysteres, qu'ils n'en parlent maintenant qu'auec reserue, et leur font dire qu'ils commencent de voir qu'ils vont bientôt deuenir tous francois.

En Effect La priere se fait aussi constamment le matin et le soir que dans les familles les mieux reglées de france. Il n y a rien de plus consolans que de voir ces bons Chrestiens prier ensemble tout haut, et terminer cette sainte action par diuers cantiques spirituels: plusieurs petits enfans de sept a huict ans Composent aussy entr'eux Leur petit cœur, et font sur terre ce que Les anges ne cessent point de faire dans le ciel: c'est vn plaisir de voir ces petits Innocens se renger dans La Chapelle et rendre a Dieu Leurs hommages aussy bien que Les plus auancez en âge.

Vne Petite Creche qu'il dressa a Noel, qui fut eclairée de quantité de Lumieres et ornée de verdure excita merueilleusement La deuotion des Chrestiens qui donnoient a L'enfant Jesus des marques de Leur reconnoissance et de leur amour en Chantant. Il ny eut pas moyen de resister aux instances que firent ceux qui sont encore infideles d'entrer et de contenter Leur Curiosité par vne Longue consideration, de tout ce qui rendoit le Lieu agreable a Leurs yeux, la feste se passa a Chanter et a prier plus Long temps qu'a L'ordinaire nonobstant La rigueur du froid: *et parceque Le concours de toute sorte de gens estoit trop grand il fallut se tenir a la porte de la Chapelle pour ny permettre l'entrée qu'aux personnes de Choix tandis que*

jested at our mysteries, that at present they speak of them only with reserve; and they needs must say that they begin to see that before long they will all become french.

In Fact, prayers are said as regularly, morning and evening, as in the best-ordered families in france. Nothing can be more consoling than to see these good Christians praying aloud, all together, and concluding that holy action by singing various spiritual songs. Many little children, seven or eight years of age, also Have Their own little choir, and do on earth what The angels never cease to do in heaven. It is a pleasure to see these little Innocents forming in ranks in The Chapel, and rendering Their homage to God, as well as Those who are more advanced in years.

A Little Cradle which he arranged at Christmas, illuminated with a number of Candles and adorned with green boughs, wonderfully excited The devotion of the Christians; and they gave The infant Jesus proofs of Their gratitude and love by Singing. It was impossible to resist the persistent requests of those who are still infidels to be allowed to enter, and gratify Their Curiosity by gazing for a Long time at everything that rendered the Spot agreeable to Their eyes. The festival was spent in Singing and in praying for a Longer time than usual, in spite of The severe cold. *Because of The great concourse of all sorts of people, it was necessary to remain at the door of the Chapel and allow only Chosen persons to enter, while the Christians enjoyed, quite at their Leisure, the representation of the birth of our lord.* So great is their devotion for that lovable mystery that, in order to promote their piety, The Father allowed Them to continue Their Christmas airs and Hymns Until

les Chrestiens iouissoient tout a fait Loisir de cette representation de la naissance de nostre seigneur. Leur deuotion pour cet aimable mystere est si tendre, que pour fauoriser leur pieté Le Pere Leur permit de continuer Leurs airs et Leurs Chansons de Noel, Jusqu'a Pasques Peut on rien souhaitter de plus feruent et de plus touchant dans vn païs qui sembloit d'abord inaccessible a la foy: *C'est la grande maxime des missionnaires, Patientia pauperum non peribit in finem.*

Mais *croirez vous* [croiroit on] bien que la ceremonie du pain beny se fait tous Les Dimanches par tous a Agnié, ie veux dire parmi des gens qui ont passé iusqu'icy pour des Anthropophages, qui se sont autrefois rassasiez non seulement de la chair des leurs ennemys mais méme de ceux qui Leur annonçoient L'euangile. Ils pratiquent cette ancienne coutume de L'eglise auec d'autant plus de ioye qu ils sont instruicts que c'est La marque qu'ils sont tous freres, et enfans de Dieu, dont ils mangent maintenant Le pain en attendant quil Leur fasse goûter les delices eternels. Cette qui donne le pain beny fait vne petite regale a tous les Chrestiens Chez elle, ou l on fait la priere qui precede et suit le repas, Les Ciuilitez qu'ils rendent a celle qui les a inuités n'ont rien de sauuage et ces assemblées seruent merueilleusement a entretenir La ferueur et La Charité. *Justi exultent & delectentur in lætitia.* Il faut bien dire que c'est icy Le doigt de Dieu et qu'il n'appartient qu'a Luy de faire de tels Changemens et de debrutaliser tellement Les naturels qu'il rende des Loups dignes d'estre du nombre des brebis du grand pasteur des ames.

Je ne dis rien de L'estime que fait cette nouuelle Eglise de toutes Les marques de nostre sainte Reli-

Easter. Can anything more fervent or touching be desired in a country that at first seemed inaccessible to the faith? *The great maxim of the missionaries is: "Patientia pauperum non peribit in finem."*

But *would you believe* [will it be believed] that the ceremony of offering the blessed bread is performed every Sunday by all at Agnié? That means, that this is done among people who have hitherto been known as Cannibals; who have formerly glutted themselves, not only with the flesh of their enemies, but even with that of those who announced The gospel to Them. They practice this ancient custom of The church with all the more pleasure since they are taught that it is The token that they are all brothers and children of God,—whose bread they eat, until he makes Them taste eternal delights. She who offers the blessed bread gives a modest entertainment to all the Christians in her Dwelling, where they say the prayer before and after meals. The Civilities that they pay to her who has invited them indicate nothing of the savage, and these gatherings serve wonderfully to foster fervor and Charity. "*Justi exultent et delectentur in lætitia.*" It must truly be said that The finger of God is in this, and that He alone can effect such Changes and so alter The brutal nature of the natives as to make Wolves worthy of being among the number of the sheep belonging to the great pastor of souls.

I say nothing of The esteem manifested by this new Church for all The outward signs of our holy Religion. Crosses, medals, and other similar Articles are Their most precious jewels. So fondly do they preserve These that they wear them around their Necks, even at preaching in new Holland,

gion: Les Croix Les medailles, et autres Choses semblables sont Leurs bijoux Les plus pretieux, ils Les conseruent si cherement qu ils les portent au Col iusques dans Le preche de la nouuelle Hollande, ou Les heretiques n'ont iamais pû Leur arracher vn seul grain de Leur Chapelet.

Le zele d'vne bonne Chrestienne alla iusqu'a vouloir chasser son mary du Logis pour auoir ietté Le sien au feu mais ayant esté informée de La douceur que Jesus-Christ recommandoit a ses fideles; elle a si bien profité de cette instruction, que sa retenue a gaigné son mary qui veut estre Chrestien: Il a commencé de rendre son dessein publicq par vn festin solemnel ou Les plus considerables du bourg ont esté inuités: Il dit qu'il auoit oublié son ancienne formule d'inuocation d'Agriskoué cest vn genie a qui ils ont coutume de s'adresser comme a vne diuinité pour toute sorte de Choses ainsy qu'il prioit Le Pere de parler pour Luy au maistre de La vie des hommes qui est dans Le ciel, a qui il vouloit d'oresnauant presenter vniquement toutes ses requestes. Le Pere fit La benediction et L'action de graces et Loua hautement cette pratique de remercier celui qui nous donnoit tous Les iours de quoy nous nourir, et non pas vn demon qui ne Souhaitte rien d auantage que de nous rendre Les compagnons de son malheur dans Les Enfers.

vne autre Chrestienne est recherchée en mariage depuis deux ans par vn Iroquois qui a grand credit dans son païs, toute autre qu'elle se seroit tenue heureuse de rencontrer vn party si honorable, et vn aussi bon chasseur qu'il est, mais cette bonne Chrestienne nommée anastasie aime mieux estre seule et

where The heretics have never been able to tear away from Them a single bead of Their Rosaries.

The zeal of a good Christian woman went so far as to make her drive her husband out of their Dwelling, because he had thrown her Rosary into the fire. But when she was told of The meekness that Jesus Christ enjoined upon all the faithful, she profited so well by that instruction that her husband was won over by her self-restraint, and wished to become a Christian. He commenced to make his intention publicly known by means of a solemn feast, to which The most notable men of the village were invited. He said that he had forgotten his old formula of invocation to Agriskoué,—this is a spirit to whom they are in the habit of addressing themselves, as to a divinity, for all sorts of Things; and therefore he begged The Father to speak for Him to the master of men's lives, who is in heaven, and to whom alone he would in future present all his petitions. The Father pronounced The blessing and thanksgiving, and highly Praised this practice of thanking him who gave us our daily food, and not a demon, who Desired nothing better than to make us The companions of his misery in Hell.

Another Christian woman has been sought in marriage, for two years, by an Iroquois who enjoys great renown in his country. Any other but she would consider herself fortunate in meeting a suitor so worthy of honor, and so good a hunter as he is; but that good Christian, whose name is anastasie, prefers to be alone and to endure The Trials of widowhood, rather than to marry that man. She has declared to him that she would never have any affection for Him so long as he would continue to detest prayer

souffrir Les Incommoditez de sa viduité que dépouser cet homme a qui elle a declaré qu'elle n'auroit iamais d'affection pour Luy, tandis qu'il haira La priere, et qu'il empechera, comme il fait, par son authorité que plusieurs qui auoient dessein de se faire: baptiser, ne se conuertissent; Dieu eprouue La vertu de cette femme par des afflictions qu'il Luy enuoye, et qu'elle supporte auec beaucoup de courage et de fidelité. elle vit mourir L'an passé trois de ses parens dans son Logis sans vouloir permetre aux iongleurs d'en approcher, on La pressée depuis de Les appeller pour donner quelque soulagement a ses enfans qui estoient a L'extremité disoit on, parce qu'elle ne vouloit pas souffrir qu'on vsast des remedes des medecins du païs, elle a constamment resistée a toutes Les solicitations, et elle a dit qu'elle aimoit mieux Les voir morts et estre assurée de Leur salut, que de Les voir gueris, apres auoir esté Le suiet des superstitions criminelles de ces faux medecins.

Les maladies qui ont Coutume de diminuer La deuotion des plus feruens, et d'apesantir en sorte L'esprit, qu'il a de la peine de s'esleuer a Dieu, n'ont point fait relacher La priere aux Chrestiens de cette Eglise. au contraire ça esté dans leurs plus grandes douleurs qu'ils L ont embrassée auec plus de tendresse, ils ont assuré qu'elle seruoit de Lenitif a Leurs maux: et c'est auiourd huy La coutume que Lors qu'on est dangereusement malade, Les Chrestiens s'assemblent aupres du moribond pour prier tous ensemble pour Luy, et L'animer par Leur exemple a auoir recours a Dieu.

Vn iour que le Pere exhortoit Les Chrestiens dans Le Logis de ses hostes a faire vne action de Charité,

and to prevent by his authority the conversion of several who intended to be baptized — for this is what he is doing. God tries The virtue of this woman by sending afflictions upon Her, and she endures them with great courage and faithfulness. Last year, she saw three of her relatives die in her Dwelling; but she would not allow the jugglers to approach them. She has since been urged to call Them in to give some relief to her children, who were said to be in A critical condition because she would not permit the remedies of the medicine-men of the country to be employed. She has constantly resisted all These solicitations, and has stated that she would rather see The children dead, and be assured of Their salvation, than have Them cured after having been The object of the criminal superstitions of those false physicians.

Disease — which Generally diminishes The devotion of the most fervent, and so weighs upon The mind that it experiences difficulty in uplifting itself to God — has not caused the Christians of this Church to relax their fervor in prayer. On the contrary, it was in the midst of their greatest sufferings that they embraced It most tenderly. They have asserted that it served as an Alleviation of Their evils; and it is now The custom, When any one is dangerously ill, for The Christians to assemble near the dying man, to pray all together for Him, and by Their example to incite Him to have recourse to God.

One day, while the Father was exhorting The Christians in The Dwelling of his hosts to perform an act of Charity, a child died there. The relatives of the dead child at once began to express Their grief by the cries customary on such sorrowful

vn enfant y mourut: aussitót Les parentes de l'enfant decedé commencerent a faire eclater Leur douleur par des cris vsites en cette sorte de douleur, Les Chrestiens sans s'estonner demanderent qu'il Leur fut permis de commencer L'exercice des œuures de Charité qu'on leur recommandoit, par exposer eux mémes La mort, dans la Chapelle, et de L accompagner iusqu'au tombeau en recitant Le Chapelet, cette ceremonie parut trop nouuelle au Pere qui iugea a propos de La differer encore de peur que cet appareil funebre, n'enseuelit La deuotion de quelques autres nouueaux Chrestiens qui se seroient imaginez que La priere auroit fait mourir cet enfant baptisé et qu'on les porteroit aussi bientót au tombeau.

J'ay parlé au premier Chapitre des desordres causés par Leau de vie dans le Païs d'Agnié, vous auez veu que les maladies, qui en ont affligé Les habitans estoient vn des effets de cette funeste boisson ie n'en diray rien dauantage, Icy vostre R^ce^ scaura seulement que Le Pere mande qu'il ne vit [on ne peut voir] rien de plus touchant que Le malheur d'vn petit enfant si toutefois on peut appeller malheur ce qui a donné occasion a son bonheur, La mere estant morte deux iours apres ses couches, et Le Pere malade a L'extremité on Luy porta cet enfant, pour sçauoir qui en seroit La nourrice; Les Parens auoient resolu de L'etrangler pour L'enterrer auec La mere, qui auoit souhaitté par vne Cruelle compassion, qu'on les mit ensemble dans vne méme fosse. Plusieurs femmes cependant deploroient La triste destinée de ce petit malheureux et augmentoient par Leurs accens Lugubres La douleur du Pere moribond, Le missionnaire qui estoit present a ce spectacle, vit bien qu'il ne falloit pas differer plus

occasions. The Christians who were present, without being astonished, asked to be allowed to commence The works of Charity recommended to them, by themselves laying out The dead child in the Chapel, and accompanying It to its grave while reciting The Rosary. To the Father this ceremony seemed too great an innovation. He deemed it advisable to defer It, lest that funeral array should bury The devotion of some other new Christians, who would have imagined that prayer had caused the death of this baptized child, and that they also would soon be borne to their graves.

In the first Chapter, I spoke of the evils caused by brandy in the Country of Agnié. You have seen that the diseases which afflicted The inhabitants were among the results of that baleful liquor; so I will say no more about it. Here your Reverence will learn only the following. The Father writes that he saw [One could see] nothing more touching than The misfortune of a little child—if, indeed, one can call that a misfortune which caused its blessedness. The mother having died two days after her confinement, and The Father being at The point of death, the child was carried to Him in order to learn who should be Its nurse. The Relatives had resolved to strangle It, that It might be buried with Its mother, who in Cruel compassion had wished that they might be buried in the same grave. However, many of the women deplored The sad fate of the little unfortunate, and by Their Doleful wailings increased The sorrow of the dying Father. The missionary, who was a witness of the spectacle, saw that baptism must not be deferred any Longer, *and that he had reason to apprehend that the Father's silence would be construed into a confirmation of The sentence*

Long temps Le baptéme *et quil y auoit suiet d'aprehender que la silence du Pere ne passast pour confirmation de La sentence de mort que La parenté auoit deja prononcée, Incontinent sans auoir Egard s'il estoit apperceu ou non, il prit de L eau qu'on apportoit heureusement dans Le Logis, et le baptisa.* [quelques-vns auertirent le Missionnaire de baptiser l'enfant auant qu'on le mist dans la fosse auec sa mere] Dieu permit neanmoins qu'on ne Le fit pas mourir; il vécut encore trois mois, et le iour que L'Eglise solemnise La feste de tous les saints il alla au Ciel, en augmenter Le nombre. [bonheur que ne luy seroit pas peut estre arriue sans le Zéle des femmes chrestiennes.]

Vn autre d'enuiron quatre ans qui mouroit d'vne fieure ethique estant interrogé plusieurs fois du Lieu ou il iroit apres sa mort, ne pouuant plus parler regardoit en haut, et montroit auec Le doigt Le Lieu ou il esperoit aller.

Vn ieune Garçon de quinze ans que vne Longue incommodité auoit tellement extenué, qu'il ressembloit vn squelette animé, étant plusieurs fois en vain solicité de se faire baptiser, se contentoit de faire quelques prieres auec Le pere: enfin se sentant proche de sa fin demande de son propre mouuement Le baptéme, il Le reçoit et deux iours apres il meurt.

Vn quatriesme moins âgé voyant le Pere qui passoit quitte ses Camarades pour Luy venir dire qu'il vouloit estre Chrestien, ce qu'il ne disoit qu'en riant, se trouua effectiuement veritable: car deux mois apres estant tombé malade, et aduerti de se souuenir de sa parole, il dit qu il souhaittoit tout de bon estre

of death which The relatives had already pronounced. At once, without Heeding whether or not he were observed, he took some water that was fortunately being carried into The Cabin, and baptized the child. [Some one warned the Missionary to baptize the child before it was placed in the grave with its mother.] Nevertheless, God permitted that It was not killed. It lived three months longer; and, on the day when The Church celebrated The festival of all saints, it went to Heaven to increase Their number [—a happiness that it would probably never have enjoyed had it not been for the Zeal of the christian women].

Another child, about four years old, who was dying of a hectic fever, was asked several times to what Place it would go when it died. As it was unable to speak, it looked upward and pointed with Its finger to The Place where it hoped to go.

A young Boy, fifteen years old, who had become so emaciated by a Protracted illness that he resembled a living skeleton, was several times urged, but in vain, to let himself be baptized; he contented himself with saying some prayers with The father. Finally, when he felt his end approaching, he asked for baptism of his own accord; he received It, and two days afterward he died.

A fourth, who was younger, observing the Father passing, left his Comrades to come and tell Him that he wished to become a Christian. This, which he said merely in jest, really came to pass; for two months later he fell very ill, and when called upon to remember his word, said that now he really wished to become a Christian. The Father made him pray to God, and baptized Him; he died the death of the predestined.

maintenant Chrestien, Le Pere le fait prier Dieu, puis Le baptise, et mourut en predestiné.

Adioustons a ces heureuses morts celle d'vne bonne Chrestienne nommée Christine, qui auoit fort innocemment veçu depuis son baptéme. Les redoublemens de La fieure qui Lenleua, Luy firent aussy redoubler ses prieres, et se preparer a la mort par Les actes des trois principales vertus. vn peu auant que de mourir elle repeta bien des fois qu'elle alloit enfin au Ciel, ou il y auoit Longtemps qu'elle desiroit se rendre: elle ordonne de ses obseques, et meurt auec vne tranquilité, et vne presence d'esprit admirable tenant en main son Chapelet.

Je veux finir par vous raconter ce que ie viens d'aprendre d'vne Lettre du mesme Pere boniface qui escrit a vn missionnaire, qu'vne femme baptisée depuis six mois seulement, a esté [Je veux finir par ce qui arriua a vne femme baptisee Depuis six mois seulement, elle se vit] abandonnée de son mary Le plus considerable Capitaine du lieu ou il demeuroit; il Luy auoit Laissé vne fille vnique dont L'humeur enioüée La rendoit, aimable a tout Le bourg: c'estoit toute La consolation, et toute L'esperance de sa mere; mais il a plu a dieu de L'apeller a soy et déprouuer en méme temps La vertu de cette Chrestienne par vne perte aussy grande, et vne affliction aussi sensible qu'est celle la. Aussi-tót tout Le monde La bláme d'auoir pris Les coutumes des gens estrangers en se faisant Chrestienne, on dit dans tout Le bourg que La foy acausé La mort a sa fille: Le Demon profite de ce murmure, et se sert des bouches medisantes pour La faire apostatier cette vertueuse Sauuage meprise genereusement tous Les discours que L'enuie ou la

Let us add to these happy deaths that of a good Christian woman, named Christine, who had lived very innocently since her baptism. As the violence of The fever that carried Her off increased, She also increased the fervor of her prayers, and prepared herself for death by acts of the three principal virtues. Shortly before she died, she repeated very frequently that she was at last going to Heaven, whither she had Long desired to go. She gave directions for her funeral, and died in wonderful peace and presence of mind, holding her Rosary in her hand.

I shall conclude by relating to you what I have just learned from a Letter of the same Father boniface. He writes to a missionary that a woman who had been baptized only six months before was [I shall conclude with what happened to a woman who had been baptized only six months Before. She found herself] abandoned by her husband, The most noted Captain of the locality where he resided. He had Left Her an only daughter, whose cheerful nature made Her beloved by all The village, while she was her mother's only consolation and hope. But God was pleased to call Her unto himself, and thus to try The courage of that Christian woman by so great a loss and so deep an affliction. Every one at once blamed Her for having adopted The customs of the strangers by becoming a Christian, it being said throughout The village that The faith had caused her daughter's death. The Demon took advantage of these murmurings, and made use of wicked tongues to try to make Her apostatize. That virtuous Savage woman courageously scorned all The reports that hatred and Calumny spread against her. She

Calomnie font tenir contre elle; sa deuotion est toujours constante, on Lavoit reglement venir a La Chapelle Le matin et Le soir, elle s'vnit souuent a Dieu par Les sacremens, et mene vne vie fort exemplaire. Dieu qui est Le Pere et Le consolateur des affligez ne tarda pas Long temps a recompenser sa fidelité; Car peu de temps apres cette tempeste pour vne petite fille qu'il Luy auoit ostée, il Luy a rendu son mary Chrestien, qui L'ayant quittée Lorsqu'il estoit encore infidele acause de cette méme fille, La reprend auiourd'huy et dit hautement qu'il condamne ses superstitions pour embrasser nostre religion, *cet homme gaigné partie par L'entretien qu'il a eu auec Le Pere fremin proche de montreal partie par Les bons exemples que Luy ont donné ses compatriotes Chrestiens dont Le méme Pere entretien Le pieté* [cet homme gagnié par Les eclatantes vertus et par Les bons exemples qui rendent florissante l'eglise des sauuages qui demeurent a la prairie de la Magdeleine proche de Montreal] ne fut pas plustost retourné a Gandaouagué quil parla hautement en faueur de La foy en presence d'vn assez bon nombre de personnes, et des auantages qu'il y auoit de s'habituer proche des françois, Le recit qu'en a faict ce Capitaine aussi bien que du dessein quil a de partir au plustót pour se ranger auec Les Chrestiens agniez qui sont establis *vers montreal* [comme j'ay dit a la prairie de la Magdelein], a si fort surpris et touché La pluspart des agnié que voila qu'ils Le suiuent auec quantité de femmes et d'enfans, que quittent Leurs païs, et Leurs parens qui se sont opiniastrez de rester, pour aller viure en Chrestiens parmi Les françois, a voir Leur empressement, et Leur diligence a partir des La pointe du

remained as constant as ever in her devotion, being regularly seen to go to The Chapel both morning and evening, communing often with God by means of The sacraments, and leading a most exemplary life. God, who is The Father and consoler of the afflicted, did not Long delay to reward her faithfulness. For, shortly after this storm, in exchange for a little daughter whom he had taken away from Her, he restored to Her, as a Christian, her husband who had abandoned Her, While he was still an infidel, on account of that very daughter. He now took Her back, and loudly proclaimed that he condemned his superstitions in order to embrace our religion. *This man,—who had been won partly by conversation with Father fremin near montreal, and partly by The good example given Him by his Christian countrymen, whose piety The same Father maintains,*—[This man,—who had been won by The striking virtues and good examples to which is due the flourishing condition of the church of the savages who dwell at la prairie de la Magdeleine, near Montreal,—] immediately upon his return to Gandaouagué, spoke highly in favor of The faith in the presence of a great number of persons, and also of the advantages of dwelling near the french. The account given by that Captain, as well as the declaration of his intention to set out, as soon as possible, to go and live with The Christian agniez who are settled *near montreal*, [as I have stated, at la prairie de la Magdeleine,] so greatly astonished and affected The majority of the agnié that they are following Him with a number of women and children, leaving Their country, and Their relatives who persist in remaining behind, to go and dwell as Christians among The french. To

iour, vous diriez que c'est L'image abregé de ce qui se passa autrefois en Egipte lorsque Les Israelites se deroberent de nuit de La Tirannie de Pharaon pour aller dans vn païs Libre et abondant en toute sorte de rafraichissemens.

[ce n'est vne petite marque de la foy de Ces bons sauuages d'auoir quitté Leur pais Natal Leur petit meuble, Leurs champs abondant en bleds, et de venir chercher vne terre estrangere pour y viure de vray dans la pauureté et dans L'indigence mais aussy pour y pouuoir faire profession publique du Christianisme, ce quils ne pouuoient pas chez eux a cause des grands desordres qu'y cause L'yvrognerie.]

vne resolution aussitôt prise, et aussi promptement executée que celle cy a ietté L'estonnement dans les esprits. Les agniez de Tionnontoguen, qui n'ont pas encore toutes Les dispositions a La foy declare au Pere Bruyas Leur ressentiment et Le suiet qu'ils auoient de se plaindre des robbes noires, qui sembloient vouloir faire vn desert de leur pays, et ruiner entierement Leurs bourgades. Ce Pere Leur a repondu par vn Collier de pourcelaine, quil Leur portoit compassion de Les voir ainsy abandonnes de leurs gens: que ny le Pere Boniface ny Luy n'auoient point inspiré aux Agniés de Gandaouagué de deserter: mais que Lexemple et La voix de Leur plus braue guerrier, auoit eu sur Les Esprits vn si grand pouuoir qu'ils n'auoient pas cru deuoir rester plus Long temps en Leur païs, tandis qu'il en seroit absent. Aureste que ce changement ne deuoit pas ruiner Leurs bourgs, comme ils pensoient, qu'au contraire on Les alloit augmenter, et Les rendre plus florissans qu'auparauant sous La protection de Monsieur nostre gouuerneur, qui feroit scauoir a sa maiesté, qu'on estoit a present conuaincu de La sincerité des Agniez qui

witness Their eagerness and diligence in starting at early dawn, you would say that it is The representation on a small scale of what happened of old in Egypt, when The Israelites stole away at night from Pharaoh's Tyranny, to go to a Free country and one abounding in comforts of all kinds.

[It is no slight proof of the faith of These good savages that they have abandoned Their Native country, Their petty household effects, and Their fields abounding in corn; and have sought a foreign land, to live there,—in poverty and want, it is true; but also that they may be able publicly to profess Christianity there, which they could not do at home on account of the great disorders caused by intemperance.]

A resolution so quickly taken and so promptly carried out aroused astonishment in the savages. The agniez of Tionnontoguen, who are not yet fully inclined toward The faith, expressed to Father Bruyas Their resentment, and The reason they had for complaining of the black gowns, who seemed intent upon making a desert of their country and completely ruining Their villages. The Father replied, by a porcelain Collar, that he felt compassion for Them on seeing Them thus abandoned by their people; that neither Father Boniface nor He had inspired the Agniés of Gandaouagué with the idea of going away; but that The example and voice of Their bravest warrior had exerted such an influence upon Them that they thought that they should not remain any Longer in Their country while he was absent from it. The Father told them that, moreover, the change would not ruin Their villages, as they thought; but on the contrary These would increase and become more flourishing than before, under The protection of Monsieur our governor. The latter would inform his

auancerent autrefois dans vne de Leurs ambassades, que Les françois et Les agniez estoient comme deux corps animez d'vne méme ame, ou comme deux freres qui reconnoissent vn méme Pere.

Ce discours Prononcé par La bouche d'vne personne qui possede entierement Les Cœurs des Agniez, Calma Lorage qui s'esleuoit, et toute L'assemblée n'eut rien a opposer a vne reponse si accorte.

On nous assure aussy que Les autres agniez qui sont demeurés en fort petit nombre dans Les deux bourgades des Gandaouagué, et de Gannagaro, ont esté si consternez de ce depart, qu'on ne doute nullement qu'ils imiteront bientôt Leurs compatriotes.

majesty that we were now convinced of The sincerity of the Agniez, who formerly stated, in one of Their embassies, that The french and The agniez were like two bodies animated by one soul, or like two brothers who acknowledge the same Father.

This address, Delivered by The mouth of a person who fully possesses The Hearts of the Agniez, Appeased The rising storm, and The entire assembly had nothing to say against so clever an answer.

We are further assured that The other agniez, who in very small number have remained in The two villages of Gandaouagué and Gannagaro, are so dismayed by this departure that there is no doubt that they will soon follow the example of Their countrymen.

CHAPITRE. 3ᴱ

DE LA MISSION DE Sᵀ. FRANÇOIS XAUIER. CHÉS LES IROQUOIS D'ONNEIOUT

VNE Lettre du Pere Millet fera voir L'estat de cette mission voicy comme il La Commence.

J'ay baptisé depuis [vn an] que ie suis en cette mission trente quatre personnes entr'autres six adultes et douze enfans auec Les ceremonies de L'Eglise Le reste en danger de mort tant d'adultes qu'enfans il en est mort seize, voila en peu de mots Les fruits de nos petits trauaux, ou plustót de la grace de Dieu pendant cet hyuer, mais puis qu'on souhaitte de scauoir Les choses plus en detail, ie *luy* [vous] en feray vn petit recit.

Je ne me fus pas plustót rendu icy; que ie m'appliquay a connoistre Le monde, a ramasser Les Chrestiens, et a chercher Les malades.

Je rencontray heureusement vne pauure femme qui n'auoit plus qu'vn iour de vie, Le temps pressoit beaucoup, mais ie ne vis point de iour a Luy parler de Dieu et de son salut a cette premiere entreueue, Je retournay sur Le soir et ne pus encore rien faire elle detourna Le discours et me parla de toute autre Chose, Le moment de La grace n'estoit pas encore venu. Je n'auois quasi plus d'esperance de son salut, *neanmoins apres auoir recommander L'affaire a Dieu, ie L'allay voir Le Landemain et me placay vis a vis d'elle. Elle ne pouuoit presque plus parler, et elle fut obligée de*

CHAPTER 3.

OF THE MISSION OF ST. FRANÇOIS XAVIER AMONG THE IROQUOIS OF ONNEIOUT.

A LETTER from Father Millet will show The condition of that mission. He Begins It thus:

"In the *time* [one year] that I have spent in this mission, I have baptized thirty-four persons — among these, six adults and twelve children, with The ceremonies of The Church; The remainder, both adults and children, when in danger of death. Sixteen of the converts died. Such, in a few words, have been this winter The fruits of our insignificant labors, — or, rather, of God's grace. But, inasmuch as more detailed information regarding These matters is desired, I will give [you] a short account of them.

"No sooner had I arrived here than I endeavored to become acquainted with The people, gather The Christians together, and seek out The sick.

"I fortunately found a poor woman who had but another day to live. Time pressed greatly, but I saw no opportunity of speaking to Her of God and of her salvation at the first interview. I returned in The evening, and was again unsuccessful; she turned The conversation, and spoke to me of quite different Things. The hour of grace had not yet come. I had scarcely any hope for her salvation, *nevertheless, after leaving The matter in God's hands, I went to see Her on The following Day, and placed myself opposite to her. She could hardly speak, and was obliged*

se seruir d'vne tierce personne pour m'expliquer L'estat de sa maladie, et La peine quelle auoit eu a passer La nuict, Je luy fis dire par La méme personne [si vne bonne Iroquoise ne fut venue a mon secours Laquelle s'offrit de me seruir d'interprete je luy fit donc dire par cette femme Zelée.] *qu'en effect ie* La iugeois a L extremite que nous autres robbes noires en ces occasions nous priions Dieu pour Les malades, afin qu'en perdant cette vie mortelle, ils en recouurassent vne autre, ou Lon est eternellement bienheureux, si elle ne vouloit pas que ie lui procurasse ce bonheur. Elle me fait approcher, ie L'instruis, La baptise, et Le méme iour elle mourut, ce bapteme me combla de ioye et ie remerciay Dieu de s'estre seruy de moy pour Luy gaigner cette ame dont i'apprehendois La perte.

La méme personne qui m'auoit seruy aussy bien qu'a cette malade dinterprette, m'en a encore fait baptiser vne autre peu de temps auant sa mort dans La méme Cabane, et elle s'est elle méme rendue digne du baptéme que ie Lui conferay il y a enuiron deux mois, et en méme temps a ses deux enfans.

La benediction que Dieu a donné a nos medecines, *m'a en partie fait succeder a L affection qu'auoient nos onneyouez pour Leur premier pasteur Le Pere Bruyas, et* m'a *ensuite* donné accez a les instruire sur L affaire de Leur salut; J'ay trouué dans quantité de personnes de tres bonnes dispositions a La foy; dans Les vnes La crainte de L'enfer; dans d'autres La creance et Le desir du Paradis, et dans La pluspart vne grande sincerité a me decouurir Leur Conscience méme dans celles qui ne sont pas Chrestiennes.

Je ne rapporteray qu'vn petit exemple de La

to employ another person to explain to me The state of her illness, and The pain that she had experienced through The night. I caused The same person to tell her [had not a good Iroquois woman come to my assistance, and offered to act as interpreter. I therefore caused this Zealous woman to tell her] that *indeed* I thought that She was dying, and that on such occasions we black gowns prayed to God for The sick, so that on losing this mortal life they might find another, in which one is eternally happy. I asked her whether she did not wish me to procure that happiness for her. She made me draw near; I instructed and baptized Her, and on The same day she died. This baptism filled me with joy, and I thanked God for having used me as his instrument to win for Him this soul, whose loss I apprehended.

"The same person who served me so well as interpreter with that sick woman also procured for me the opportunity of baptizing another in The same Cabin, shortly before her death; and she herself became worthy of baptism, which I administered about two months ago to Her, and at the same time to her two children.

"The blessing that God has granted to our medicines *has partly enabled me to succeed to The affection that our onneyouez had for Their first pastor, Father Bruyas, and then* has given me an opportunity of instructing them in The matter of Their salvation. I found in many persons very good dispositions toward The faith: in Some, fear of hell; in others, belief in and hope of Paradise; and in The majority, a great sincerity in baring to me Their Consciences, even among those who are not Christians.

"I shall relate but one slight instance of The fear

crainte qu'ils ont de L'enfer quoiqu'ils L apprehendent d'vne façon fort grossiere. on auoit derobé La nuit a vne Chrestienne ce qu'elle auoit de plus pretieux, c'est a dire vne peau de Cheureil et quelques autres hardes semblables. elle en fait recherche, et ne pouuant auoir d'autre iustice, elle dit, a ce qu'on m'a raporté que La robe noire ietteroit en enfer ceux qui L'auoient volée. cela fit peur a toute La Cabane de celle qui estoit en faute. La maistresse de La Cabane me vint trouuer, me raconte ce que dessus, et adioüste que C'estoit sa sœur qui auoit fait ce vol, qu'on auoit deia fait restitution de tout excepté de quelque meuble de Cuisine que sa sœur vouloit retenir pour L'anciennes debtes de ieu, qui n'auoient pas esté acquittées. Je Luy dis qu'en effect Les voleurs seroient iettés en enfer, que il ne seroit pas La robe noire qui Les y ietteroit, mais Dieu qui scait tout et qui punit Les pecheurs. qu'on auoit bien fait de faire restitution et que pour ce qui restoit il falloit encor ou Le rendre ou s'accommoder a L amiable auec celle a qui il appartenoit, J'ay depuis appris que cela s'estoit fait et que Les parties estoient d'accord.

Mais puisque i'ay commencé a parler de cette Chrestienne, ie ne sçaurois que ie ne Loue La constance qu'elle a fait paroistre. a ne pas vouloir employer Les superstitions du païs pour La guerison de ses enfans, et elle me dit vn iour qu'elle Les verroit plustót mourir, que d'vser pour Les guerir de ces remedes superstitieux.

Pour ce qui est de La creance et du desir du Paradis, ils disent quasi tous qu'ils en sont venus et qu'ils y retourneront. Les plus Intelligens d'entr'eux

that they have of hell, although their dread of It is of a very primitive nature. During The night, some one stole from a Christian woman everything that was of most value to her,—namely, a Deerskin, and other similar articles of clothing. She had a search made for them; and as she could obtain justice in no other way, she said, as I have been told, that The black gown would cast into hell those who had robbed Her. This frightened every one in The Cabin that contained the guilty one. The mistress of That Cabin came to me. She related what I have just said, and added that It was her sister who had committed the theft; that restitution had been made of everything, except a Kitchen utensil which her sister wished to retain, in payment of Some old gambling debts that had not been settled. I told Her that, in truth, thieves would be cast into hell; that it would not be The black gown who would cast Them into it, but God, who knows everything and who punishes sinners; that they had done right in making restitution; and that, as to what was still left, either It should be restored, or Some amicable agreement should be made with the person to whom it belonged. I have since learned that this was done and that The parties were reconciled.

" But, since I have begun to speak of this Christian woman, I cannot help Praising The constancy that she manifested in refusing to have recourse to The superstitions of the country to obtain The cure of her children. She told me, one day, that she would rather see Them die than employ those superstitious remedies to cure Them.

" As to Their belief in and hope of Paradise, they nearly all say that they have come from there, and

dans Leurs fables et superstitions Croyent La metempsychôse que Leurs ames sont descendues du ciel qu'elles y retourneront quand elles seront separée du corps, et qu'apres y auoir demeuré quelque temps, elles seront reproduites dans Leur famille méme par Leurs descendans; mais ceux qui sont vn peu instruits en ont vne autre idée; ils croyent que pour aller au ciel, il faut auoir La foi, et estre assisté a la mort de La robe noire. *Des personnes qui n'estoient pas baptisées m'enuoyerent querir vn soir pour prier Dieu pour vn enfant qui sen alloit mourir a fin qu'il fut bienheureux au Ciel. D'autres ont esté bien aises que ie Le fisse apres Leur en auoir fait La proposition; et La mere d'vne ieune femme qui mourut en mon absence d'vne maladie impreueue, me temoigna vn iour bien du deplaisir de ce que ie n'auois pas prié Dieu pour sa fille afin qu'elle allast au ciel. Je lui dis que ie n'en auois pas moins de regret qu'elle, mais qu'il m'auoit esté Impossible de La secourir elle adiouta que ie deuois au moins ietter de L'eau beniste sur Le Corps apres sa mort, estant venu assez a temps pour Le faire, La Pauure femme ne scauoit pas que cela n'auroit de rien seruy, sa fille n'ayant pas eu Les sacremens necessaires; ie La consolay Le mieux que ie pûs, et elle exhorte maintenant tous ceux de sa Cabanne a se faire baptiser aussy bien que moy a Les baptiser.*

Outre Les confessions des Chrestiens qui ont esté frequentes et qui m'ont bien edifié, Plus de quarente personnes qui n'estoient pas baptisées, m'ont ouuert Leur cœur et fait vne espece de confession generale. elles font cela auec vne simplicité admirable, et nous ecoutons tout pour prendre de la occasion de les instruire chacune selon La disposition de sa conscience.

that they will return thither. Those among them who have the best Knowledge of Their fables and superstitions, Believe in metempsychosis. They think that Their souls have come down from the sky; that they will return thither when they are separated from their bodies; and that, after remaining there for some time, they will be reproduced in Their own family by Their descendants. But those who have some slight instruction have another opinion on this point. They think that, in order to go to heaven, one must have The faith, and be assisted by The black gown at one's death. *Some persons who were not baptized sent for me, one evening, to come and pray to God for a dying child, so that it might be happy in Heaven. Others have been pleased that I should do This, after I have proposed It to Them. The mother of a young woman who had died from a sudden illness, during my absence, one day expressed to me great displeasure because I had not prayed to God for her daughter, so that she might go to heaven. I told her that I felt no less regret than she did; but that it had been Impossible for me to be of any assistance to Her. She persisted that I should at least have thrown some holy water upon Her Body after her death, for I had come soon enough to do So. The Poor woman did not know that this would have been of no use, as her daughter had not received The necessary sacraments. I consoled Her to The best of my ability; and she now exhorts all her Cabin to be baptized, and me to baptize Them.*

" In addition to The confessions of the Christians, which have been frequent and have greatly edified me, Over forty unbaptized persons have opened Their hearts to me, and have made a sort of general confession. They do this with admirable simplicity;

Quantité ensuite ont refusé Les inuitations qu'on Leur faisoit des festins d'yurognerie, de debauche et de superstitions.

Et comme d'vn autre costé i'ay veu Les Chrestiens bien reglez pour Le Dimanche ou ils assistent decemment a La messe ou ils prient ordinairement a deux cœurs Les vns en huron, et Les autres en onneyout, et ou ils s'instruisent Les vns Les autres, i'ay crû que ie ne deuois faire difficulté de baptiser des adultes, quoyqu'il y ait a craindre qu'ils ne retombent apres Le baptéme en quelque faute. mais ou est ce que Les Chrestiens sont Impeccables? ie croirois estre responsable de Leur salut si ie ne Les baptisois pas dans les bonnes dispositions ou ie Les voy, et qu'ils vinssent par apres a estre tués de Leurs ennemis, comme ils en courrent souuent risque.

J'ay baptisé celles que i'ay iugé Les mieux disposées, et qui pouuoient Le plus contribuer a L'aduancement, de cette Eglise, par exemple, Les meres qui auoient des enfans baptisez ou a leur sollicitation ou en maladie, et qu'on n'auroit pû esleuer Chrestiennement si Les meres n'estoient Chrestiennes.

Vne de celles que i ay baptisées me vint dernierement trouuer et me dit, ie suis vn peu embarassée, il faut que tu me donne Conseil. voila Le temps que Les guerriers doiuent reuenir, Le Pere de ma petite fille que tu as baptisée auec moy. m'auoit quittée et s estoit remarié a vne autre, mais il me dit en allant en guerre qu'il me reprendroit a son retour; ie ne sçay s'il sera content que nous soyons Chrestiennes. Je suis resolue me dit elle de Luy monstrer Le petit crucifix de ma fille et mon Chapelet, et de Lui dire voy tu bien ces marques de Christianisme: nous ne

and we listen to everything, that we may thus obtain opportunity to instruct each one, according to The state of his conscience.

"Moreover, a great many of them have refused The invitations given Them to attend feasts at which intemperance, debauchery, and superstition prevail.

"And as, on the other hand, I have found The Christians very exact in observing Sundays,—when they decorously assist at mass, at which they generally pray in two choirs, Some in huron, The others in onneyout, and instruct One Another,—I thought that I ought not to object to baptizing the adults,—although it is to be feared that, after baptism, they may fall into some sin. But where do we see Christians who are Sinless? I considered that I would be responsible for Their salvation if I did not baptize Them when I saw Them so well disposed; and if they afterward happened to be killed by Their enemies, a risk which they frequently run.

"I baptized those whom I considered best prepared and who might contribute Most toward The advancement of this Church,—for instance, mothers with children who had been baptized, either at their request or when ill, and who could not be brought up as Christians if The mothers were not Christians also.

"One of those whom I baptized came to me recently, and said: 'I am somewhat in trouble, and thou must Advise me. The time is approaching when The warriors will return. The Father of my little daughter, whom thou hast baptized with me, had left me and married another; but, when he went to the war, he told me that he would take me back when he returned. I know not whether he will be

sommes plus ce que nous estions; nous estions infideles quand tu es party, et nous sommes maintenant baptisées s il me temoigne que cela luy deplaist, ie Luy diray qu'il Luy est Libre de se retirer et que ie fais plus d'estat de La foy que du mariage. ie La confirmay fort dans sa bonne resolution que ie iugeois d'autant plus Louable et meritoire deuant Dieu, que Les maris sont rares en ce païs et que toute La fortune des femmes depend de Leurs maris qui leur fournissent de quoy viure et de quoy se vestir.

Les hommes pour La pluspart n'ont pas cette simplicité ny cette docilité pour Les Choses de la foy non plus que Le courage de quitter Leurs vices et Les superstitions du païs, ou ils ont esté nourris, mais il y a esperance que Les enfans qui sont Longtemps icy sous L'aile de Leurs meres, se feront auec elles aux deuoirs du Christianisme, et que dans quelque temps il y aura vne Eglise bien reglee malgré L'yurognerie, et Les autres desordres du Païs.

Plusieurs personnes ne font plus faire l'inuocation d'AgrisKoué, et l'on en a souuent fait profession en pleine assemblée, Les vns me disant nous n'auons point fait d'inuocation parceque tu dis que cela n'est pas bien; d'autres, disent, vn tel fera La priere, c'est Luy qui entend La faire, et communement, ils m'en aduertissent Les premiers, mais quand ils s'en oublient ie ne m'en oublie pas, estant La principale Chose qui me fait aller aux festins, qui sont en ce païs autant de ceremonies de religion.

Le plus considerable de ce bourg s'en allant dernierement a La Chasse recommanda, que si on faisoit festin en son absence, on ne fit point d'inuocation, mais ou qu'on m'apellast pour faire La priere ou qu'on La fit comme ie

pleased at our being Christians. I am resolved,' she said to me, 'to show Him my daughter's little crucifix and my Rosary, and to say to Him: "Seest thou these emblems of Christianity? We are no longer what we were. When thou didst leave, we were infidels; now we are baptized." If he say that he is displeased at it, I will tell Him that He is Free to withdraw, and that I think more of The faith than of marriage.' I confirmed Her in her good resolution; and I considered it all the more Praiseworthy and meritorious before God since husbands are scarce in this country, and The fate of the women depends upon Their husbands, who supply them with food and clothes.

"The majority of The men have not the same simplicity or docility in Matters of faith, or The courage to give up Their vices and The superstitions of the country, in which they have been nurtured. But there is a hope that The children, who here remain a Long time under Their mothers' wings, will be habituated with them to the duties of Christianity; and that, before long, there will be a well-ordered Church here, in spite of intemperance and The other vices of the Country.

"*Many persons no longer invoke Agriskoué and this has often been professed in open assembly. Some say to me: 'We have made no invocation, because thou tellest us that it is not right.' Others say: 'Such a one will offer The prayer; He knows how to say It;' and usually they are The first to inform me of it. But when they forget to offer prayer, I do not, for that is The chief Reason why I go to feasts, which in this country are religious ceremonies.*

"*When the chief man of the village went recently to Hunt, he recommended that, if a feast should be given in*

L'auois instruit. ie ne sceus cela qu'apres qu'il fut party, que sa femme a L'occasion d'vn festin me raconta tout.

si ce Capitaine estoit Chrestien comme il croit, dit il, quil Le sera; ce seroit vn grand bien pour cette mission, mais il faut encor du temps, et peut estre que Dieu Luy fera La grace d'estre baptisé et d'en faire baptiser beaucoup d'autres.

Comme i'auois fait festin en arriuant aux anciens, ie Lay fait aux Chrestiens a Noel et a Pasques, et ie m'en suis bien trouué, cela reueille Les plus endormis, et Leur fait prester L'oreille a L instruction; si nous auions quelque Chose plus que nous n'auons pour donner vn peu plus d'eclat aux choses de la foy, et faire plus de Charités, cela sans doute gaigneroit dauantage Les sauuages, et Les retireroit, plus facilement de Leurs superstitions. mais il nous faut contenter de ce que Dieu nous donne: si Les secours temporels nous manquent, vostre Reuerence nous procure sil Luy plaist Les spirituels et se souuienne souuent de nous, en ses prieres.

his absence, no invocation was to be made; but that I was to be called upon to say The prayer, or that It was to be said as I had taught them. I heard of this only after he had left, when his wife, on The occasion of a feast, related it all to me.

"If that Captain were a Christian, as, he says, he thinks he will be, it would be a great benefit to this mission. But still more time is needed, and perhaps God will grant Him The grace that he himself will receive baptism and procure it for many others also.

"As I had given a feast to the elders on my arrival, I gave One to the Christians at Christmas and at Easter,—which, I found, had good results. It rouses The most apathetic, and makes Them listen to The instruction. Had we but a little more than we have, to invest with greater splendor matters pertaining to the faith, and to enable us to perform more acts of Charity, it would doubtless win The Savages still better, and would more easily withdraw Them from Their superstitions. But we must rest content with what God gives us. If temporal assistance fail us, may your Reverence procure us, if You please, spiritual aid, and often remember us in your prayers."

CHAPITRE 4E.

DE LA MISSION DE St. JEAN BAPTISTE A ONNONTAGUÉ

SI Les Loix et les âmes auoient autrefois de L'incompatibilité dans Le plus florissant empire du monde, il doit estre bien difficile d'establir Les Loix de L'Euangile dans vn païs de sauuages, ou Le demon de La guerre, de L orgueil et de L yurognerie possede entierement Les esprits.

La foy Captiue L'entendement, et veut assuiettir L'homme aux deuoirs d'vn veritable Chrestien, et L'Iroquois ne peut souffrir La moindre Chose du monde qui Le gesne: C'est Le genie sauuage de viure a descretion, et de ne suiure des maximes estrangeres, qu'autant qu'il se Les trouue commodes. Il faut supposer que Les Iroquois sont Incapables de raisonner comme font Les Chinois, et autres peuples policés a qui on prouue La foy et La verité d'vn Dieu; L'Iroquois ne se mene point par raisons, La premiere apprehension qu'il a des Choses est le seul flambeau qui L'eclaire. Les motifs de Credibilité dont La Theologie a coutume d'vser pour conuaincre Les plus forts esprits, ne sont point icy écoutés, ou Lon qualifie du nom de mensonges nos plus grandes verités. on ne croit ordinairement que ce que l'on voit. Pour conuertir Les Iroquois superieurs, il faudroit entreprendre de Les reduire a La foy auec deux bras, pour ainsy parler, L'vn d'or, et L'autre de fer; ie veux dire Les gaigner par Les presens et Les tenir soumis par La crainte des armes. Les missionnaires n'ont ny

CHAPTER 4.

OF THE MISSION OF ST. JEAN BAPTISTE AT ONNONTAGUÉ.

IF Laws and souls were of old found incompatible in The most flourishing empire in the world, it must be very difficult to establish The Laws of The Gospel in a land of savages, where The demon of war, of pride, and of intemperance has full possession of all minds.

Faith holds The understanding Captive, and strives to subject man to the duties of a true Christian; but The Iroquois cannot endure The slightest Thing in the world that trammels Him. The nature of the savage is to live as he pleases, and to follow strange maxims only in so far as They suit him. It must be understood that The Iroquois are Not capable of reasoning as do The Chinese and other civilized nations, to whom we prove The faith, and The truth of the existence of a God. The Iroquois is not guided by reasons. The first idea that he has of Things is the sole light that illumines Him. The reasons for Credibility, which Theology employs to convince The most skeptical minds, are not listened to here, where our greatest truths are called falsehoods. As a rule, they believe only what they see. To convert The upper Iroquois, it would be necessary to subdue Them to The faith by two arms, as it were — one of gold, and The other of iron; I mean to say, to win Them by presents, and to keep Them in subjection by The fear of arms. Missionaries here have neither The attraction of The one nor The strength of The other. Only The fear of some evil, or The hope of some temporal good

L'attrait de L'vn, ny La force de L'autre, Il faut ou que La crainte de quelque mal ou L'esperance de quelque bien temporel Les determine a embrasser nostre religion. mais apres tout, c'est au missionnaire a trauailler fidellement, et attendre Le temps auquel La prouidence a resolu de faire des enfans d'Abraham Les plus endurcis; ce nous est beaucoup d'honneur d'estre Les agens de Dieu, de porter sa parole et ses interests, et de Le faire adorer de quelques crestiens qui composent vne petite Eglise dans vn païs ou Le demon est si absolument Le maistre par L'infidelité et Le Libertinage Dieu a des eslûs par tout; et c'est beaucoup de copperer au salut de Les predestinez. [Le P. de Lamberuille qui a soin de Cette Mission en parle en ces termes.] L'enfer *Comme vous aues déia veu* n'engloutit pas toutes Les ames de ceux qui meurent dans Les forests de Canada. J'en compte icy cette année plus de trente qui prient maintenant dans Le ciel pour Le salut de Leurs compatriotes, et ie puis dire qu'il y a fort peu de moribonds qui refusent La grace du baptéme pourueu qu'on agisse auec Les precautions, et Les industries qu'on táche de ne pas omettre pour secourir Les ames *des predestinez* dans Le dernier danger de Leur perte.

Depuis que Le Pere millet me Laissa Le soin de La mission d'onnontagué pour aller demeurer a Onneiout, iay táché d'entretenir Les bonnes Coutumes qu il y a introduites entre autres La penitence publique pour ceux ou celles qui par quelque action scandaleuse ont maledifié Les Chrestiens et méme Les infideles qui ne manquent pas de m'aduertir de La moindre faute qu'ils ont remarquée dans Les Chrestiens.

J'admiray dans vne huronne vne grande generosité

can determine Them to embrace our religion. But, after all, the missionary must labor faithfully, and await The time when providence is resolved to make children of Abraham out of The most hardened. It is a great honor for us to be God's agents, to bear his word and his interests, and to cause Him to be adored by some christians who compose a small Church, in a country where The devil is so completely The master through infidelity and Profligacy. God has his elect everywhere, and it is a great thing to coöperate in the salvation of The predestined. [Father de Lamberville, who has charge of This Mission, speaks of it in these terms:] "Hell, *As you have already seen*, does not swallow up The souls of all those who die in The forests of Canada. This year, in this place, I count over thirty who now pray in heaven for The salvation of Their countrymen; and I may say that there are very few dying persons who refuse The grace of baptism, provided we act with The caution and skill that we try not to omit, in order to succor souls *of the predestined* in The final danger of being lost.

"Since Father millet has Left me The care of The mission of onnontagué, to go and reside at Onneiout, I have endeavored to keep up The good Customs that he introduced,—among others, public penance for those who by some evil deed have given scandal to The Christians, and even to The infidels, who do not fail to inform me of The slightest fault that they observe in The Christians.

"I admired the great Christian courage manifested by a huron woman in resolving to endure The shame of humiliating herself in the presence of an assembly, after committing a grievous offense. This woman had been invited to a brandy feast, at which

Chrestienne a se resoudre de souffrir La honte qu'il y a de s'humilier deuant vne assemblée apres quelque faute considerable cette femme ayant esté inuitée a vn festin d'eau de vie, ou c'est La Coutume que tous Les conuiez S ennyurent, sestoit enyurée comme Les autres, mais auec cette difference que L'action dont Les autres font gloire, L'affligeoit infiniment: elle n'ose plus venir a La priere auec Les autres, elle ressent Les peines, et Les Inquietudes, qui Comme dit L'apostre accompagnent inseparablement Le peché, elle me rencontre dans Le bourg, elle me prie d'auoir pitié d'elle et que ie ne permette pas qu'elle soit malheureuse en enfer, d'aussy bons sentimens que ceux de cette bonne pecheresse, meritoient bien Le pardon de sa faute; ie lui dis qu'il faloit donner au publicq quelque marque de sa douleur. Je suis preste a faire tout ce que vous voudrés me dit elle, Je La remis a Pasques pour rendre L'action plus celebre. *Le Pere millet m ayant fais La grace de me rendre vne visite enuiron ce temps la, elle s'adressa encore a Luy pour estre admise a La priere, et a la penitence publique, tant elle apprehendoit Le delay, ie Loue fort son courage, apres auoir blámé son yurognerie, et ie L inuite ensuite a vn petit festin que ie fis Lors a tous Les Chrestiens pour Leur rendre La feste de Pasques plus solemnelle.* [et il fut alors qu'elle fit cette satisfaction de si bonne grace, qu'elle essuya entierement toutes Les mauuaises Impressions qu'vne faulte de cette Nature auoit deja causee dans Les esprits des autres Chrestiennes]

Il n'est pas croyable combien Le temporel s'accommode bien icy auec Le spirituel, qui auroit beaucoup a donner feroit asseurement beaucoup de conuersions. Quoyque

it is Customary for all The guests to get drunk. She had become intoxicated like The others, but with this difference, that The act in which The others gloried afflicted Her exceedingly. She no longer ventured to come to prayers with The others; she experienced The sorrow and The Anxiety which, As The apostle says, inseparably accompany sin. She met me in The village, and begged me to have pity upon her, and not allow her to be wretched in hell. Such good sentiments on the part of this repentant sinner well deserved The pardon of her offense. I told her that she must give public expression of her regret. 'I am ready to do whatever you wish,' she said. I put Her off until Easter, to make The act more conspicuous. *Father millet having given me The pleasure of paying me a visit about that time, she applied to Him also to be allowed to attend prayers and to do public penance — so much did she apprehend The delay. I greatly Praised her courage, after having blamed her intemperance; and I afterward invited Her to a modest feast that I Then gave to all The Christians, to make The festival of Easter a more solemn one for Them.* [And thereupon she made that reparation with such good grace that she completely removed all The bad Impressions that an offense of that Nature had already produced in The other Christians.]

"It is impossible to believe how much temporal matters here affect spiritual ones. He who would have much to give would assuredly bring about many conversions. Although Jesus Christ is all-powerful, he nevertheless made use of the aid and alms given to Him by pious persons to found his Church. I speak only according to The venerable bede. The acts of the Apostles and The Epistles of saint Paul teach us that The Disciples of so

Jesus Christ fut tout puissant, il se seruoit neanmoins des secours et des aumosnes dont quelques personnes de pieté Lui faisoient presents pour fonder son Eglise, ie ne parle qu'apres Le venerable bede. Les actes des Apostres et Les Epitres de saint Paul nous aprennent que Les Disciples d'vn si bon maistre l'imiterent en cecy comme en toutes autres choses: mais il nous faut contenter de nostre pauureté et nous souuenir souuent de ces mots du psalmiste Patientia pauperum non peribit in finem.

Je puis assurer *vostre R^ce^*. que tous les *chrestiens* [autres] qui composent cette Eglise sont entierement exempts du vice d'yurognerie qui passe auiourdhuy en Coutume chés Les Iroquois. Il est vray qu'ils ne sont pas egalement feruens; ie ne m'en estonne pas, ie suis bien plus surpris de voir qu'ils se conseruent au milieu de L'iniquité contre Le torrent du mauuais exemple. *Je me souuiens que Lors que i'estois en Europe, i'ay ouy dire plusieurs fois, que parmi Les chrestiens sauuages du Canada, Le sexe estoit Le plus deuot et Le plus fidele, et qu'on en écaloit plus souuent Les rares vertus dans les relations, que des hommes, Je vous feray iuge de cecy* ie ne veux point proposer d'autre exemple pour Les hommes que celuy de Garakontié dont La vertu et La reputation fait honneur a nostre Eglise. *Je commence par vous dire que* Lorsqu'il se presente au sacrement de penitence il me semble voir vn de ces Chrestiens de La primitiue Eglise qui gardoient Leur innocence baptismale ou iusques a la mort ou pendant vn temps fort considerable, L'ayant instruit de La maniere de se bien examiner. il m'a touiours dit qu'il ne se reconnoissoit point coupable d'aucune faute, et que depuis qu'on Luy auoit fait promettre de garder Les commandements de Dieu, il ne se

good a master imitated him in this as in all other things. But we must be content with our poverty and frequently bear in mind these words of the psalmist: 'Patientia pauperum non peribit in finem.'

"This assurance I can give *to your Reverence* that all the *christians* [others] who compose this Church are completely exempt from the vice of intemperance, which has now become a Custom among The Iroquois. It is true that they are not all fervent to the same degree. I am not surprised at it; I am much more astonished to see that, in the midst of iniquity, they so well resist The torrent of bad example. *I remember that, When I was in Europe, I heard on many occasions that among The christian savages in Canada The women are The most devout and faithful; and that Their rare virtues are more frequently mentioned in the relations than those of the men. I will enable you to judge of this.* I will not cite any other example among The men than that of Garakontié, whose virtue and reputation do honor to our Church. *I will commence by telling you that,* When he comes to the sacrament of penance, it seems to me that I see one of those Christians of The early Church who maintained Their baptismal innocence either until death or during a very long time. After instructing Him as to The proper manner of self-examination, he has always told me that he could not find that he had committed any sin; that since He had been made to promise to observe The commandments of God, he did not remember having ever violated any. He added That, as regards dreams, I was a witness of The constancy with Which he had rejected The proposals made to Him to give invitations to feasts of which he had dreamed; that, after declaring

souuenoit point d'en auoir violé aucun, Que pour ce qui estoit du songe i'estois témoin de La constance auec Laquelle il auoit reietté Les propositions qu'on Luy auoit faites d'inuiter a des festins qu'il auroit songés: qu'ayant declaré dans vn festin solemnel qu'il vouloit doresnauant suiure et garder Les Loix de celui qui a fait Le ciel et La terre, il auoit iusqu'icy tenu sa parole au capitaine des robes noires, il vouloit dire Monseigneur L'Euéque de Petrée qui Le baptisa puis il adiouta en souriant, pour ce qui est du mariage, vous connoissez bien La mauuaise humeur de ma femme, si ie n'estois pas effectiuement Chrestien il y a Long temps que ie L'aurois congediée, comme font Les Iroquois, pour en prendre vne autre. *ie serois trop Long a raconter en detail tout ce que ce bon Chrestien me raconta pour me faire voir qu'il parloit sincerement. si L'exterieur est La montre de L'interieur, ie peux assurer vostre R^ce^. que ie nay iamais rien reconnu dans sa conduite qui fut mal reglés.* Il est si exact a faire ses prieres Le matin et Le soir qu'il en preuient Le temps quand il se doit trouuer dans quelques assemblées qui Luy pourroient oster La Liberté de venir a sa Chapelle. C'est aussy bien a sa maison ou Cabanne de Campagne que dans Le bourg qu'il s'aquite des deuoirs d'vn Chrestien. Des Iroquois m'ont dit qu'il Les faisoit prier Chés Luy, et que ce qu'ils scauoient de prieres ils Le tenoient de Garankitié ayant demandé a vne de ses niepces qui Luy auoit apris a faire Le signe de La croix et a prier, mon oncle Garakontié, me dit elle, m'a fait prier Dieu tous Les iours depuis que ie suis partie d'icy. *vn iour que ie traittois les chrestiens pour rendre La feste de Noel plus solemnelle, il ne me fut pas possible de Lui*

at a solemn feast that he should in future follow and observe The Laws of him who made heaven and earth, he had hitherto kept his promise to the captain of the black gowns,—he meant Monseigneur The Bishop of Petræa, who had baptized Him. Then he added, with a smile: 'As to marriage, you know well my wife's ill temper. Had I not been truly a Christian, I would have sent Her away Long ago, as The Iroquois do, that I might take another.' *It would take too Long to relate in detail all that this good Christian told me to show me that he spoke sincerely. If The exterior be a manifestation of The interior, I can assure your Reverence that I have never observed anything in his conduct that was not right.* He is so punctual in saying his prayers, night and morning, that he anticipates The time for this when he has to be at any meeting that might deprive Him of The Liberty of coming to his Chapel. He likewise performs his duties as a Christian in his Country house or Cabin as well as in The village. Some Iroquois have told me that he made Them pray in His Home, and that they had learned what prayers they knew from Garankitié. I asked one of his nieces who it was that had taught Her to make The sign of The cross and to pray. 'My uncle Garakontié,' she said, 'has made me pray to God every day since I left this place.' *One day, when I was entertaining the christians, in order to make The festival of Christmas more solemn for them, I was quite unable to persuade Him to eat with The others. He said that he wished to speak to the guests, and that, according to the custom of the country, he who speaks does not partake of the feast. He spoke therefore to the Christians, who were present in fairly considerable numbers. He reminded Them of what they had promised*

persuader de manger auec Les autres, il me dit qu'il vouloit parler aux conuiez, et que selon la coutume du païs celuy qui parle n'a point de part au festin. Il parla donc aux Chrestiens qui estoient presens en assés bon nombre Il Leur rapella Le souuenir de ce qu'ils auoient promis en se faisans Chrestiens et vsant des paroles de Lapostre quil se proposoit pour exemple, il dit, Je ne garde point mes songes, ie ne me demarie point, ie ne Pense point au mal, ie ne me mets point en Colere, ie ne suis point voleur, ie ne menyure point, ie prie Dieu sans manquer deux fois Le iour et toutes Les fois que ie suis prest de manger. faites comme moy et nous serons tous veritablement fideles chrestiens. Il demande souuent pourquoy Les Europeans vendent de L'eau de vie, puisqu'on en vse si mal chés Les Iroquois, il faudroit, dit il, en deffendre La vente, ie Luy dis que Les hollandois n'estoient pas bons chrestiens, il est vray adiouta-t-il, car ils n'aprouuent pas que nous fassions le signe de La croix, ils ont aussy taché en vain plusieurs fois de luy enleuer son Chapelet et Le petit crucifix qu'il porte au Col. Il prie auec vne sainte Impudence [il fait ses prieres hautement et auec bien de la resolution] au milieu du presche des hollandois quand il se trouue Chés *ces Messieurs* [eux] Le iour de Dimanche. La derniere fois qu'il fut a La nouuelle yorck on Luy demanda s'il estoit encore Chrestien et s'il sçauoit bien Lire? il répondit que sa foy dureroit autant que sa vie, et qu'il n'ignoroit pas tout a fait L'ecriture, on Loua sa constance et on L'exhorta dit il a perseuerer. La profession qu'il fait hautement du Christianisme Luy a attiré La haine et les medisances de quelques vns des plus considerables d'onnontagué, ils ont taché de Le decrediter dans Les esprits, Disant que ce n'estoit plus vn homme, qu'il estoit deuenu

when they became Christians, and, making use of the words of The apostle whose example he wished to imitate, he said: 'I heed not my dreams; I do not divorce myself; I have no wicked Thoughts; I do not get Angry; I am not a thief; I do not get drunk; I pray to God without fail twice a day, and whenever I am about to eat. Do as I do, and we shall all be truly faithful christians.' He frequently asks why The Europeans sell brandy, since The Iroquois make such a bad use of it. 'Its sale should be forbidden,' he said. I told Him that The dutch were not good christians. 'That is true,' he added; 'for they do not approve of our making the sign of The cross.' They have also vainly tried several times to take away from him his Rosary, and The small crucifix that he carries round his Neck. He prays with a saintly Effrontery [He says his prayers aloud and very resolutely] in the midst of the preaching of the dutch, when he happens to be With *those Gentlemen* [them] on a Sunday. The last time when he went to new yorck, He was asked whether he was still a Christian, and whether he could really Read. He replied that his faith would last as long as his life, and that he was not altogether ignorant of writing. His constancy, he said, was Praised, and He was exhorted to persevere. The manner in which he loudly professes Christianity has drawn upon Him The hatred and the calumnies of some of the most notable men of onnontagué. They have endeavored to discredit Him in The minds of their people by Saying that he was no longer a man; that he had become french; that The black gowns had turned His head; and that, since he had abandoned The customs of the Country, he had also ceased to have Any affection for it. They even said that Their affairs should no longer be confided to

françois, que Les robes noires Luy auoient renuersé L'esprit et que puis qu'il quittoit Les coutumes du Païs, il en auoit aussy quitté L'affection, qu'il ne falloit plus Luy confier Les affaires, et qu'au premier peché qu'il feroit, il mourroit Dieu n'a pas permis que ces discours fussent écoutés, au contraire il semble que son credit et sa reputation soit soutenue de sa foy. on Le Loue d'estre constant dans Le Christianisme on Luy confie Les affaires, on Le depute comme enuoyé ches Les françois et hollandois, il est La bouche de sa nation, ou il est fort estimé: on ne fait aucune ceremonie que Garakontié ne parle, c'est Lui dit on qui possede Les affaires, et qui a de L'esprit comme vn demon. *cecy se verifia L'an passé Lorsqu'il fut malade a L'extremité Tout Le bourg estoit dans La consternation, et ceux memes qui auoient mal parlé de Luy venoient temoigner chés Lui La grande perte que le Païs alloit faire en La personne de ce Capitaine. Les notables vinrent en corps le remercier de ses soins, et de la fidelité auec Laquelle il auoit menagé les affaires: ils le prierent de Leur dire ses dernieres pensées, sur La conduite qu'ils deuoient tenir pour L'aucnir, et que puis qu'on alloit Le perdre du moins sa memoire et ses conseils luy suruiuroient. Dieu qui le vouloit conseruer encore pour Le bien de cette mission permit que Les remedes que Le Pere millet et moy Lui donnâmes reussirent si bien qu'en peu de jours il fut gueri. Je ne parle point icy des bons sentimens qu'il eut et qu'il nous temoigna durant sa maladie, vostre R^ce^. en a desia entendu parler; ie me contente de Lui mander qu'il est plus consideré que iamais, et des chrestiens dont il est Le plus feruent; et de ses compatriotes qui L'honorent comme Le meilleur sens et Le meilleur conseilleur qu'ils ayent; et ie ne doute point qu'il*

Him, and that he would die at the first sin that he should commit. God did not allow this sort of talk to be listened to; on the contrary, it seems that his credit and reputation is sustained by his faith. He is Praised for being so constant to Christianity; The affairs of the village are confided to Him; He is deputed as envoy to The french and The dutch; he is The mouthpiece of his nation, by whom he is highly esteemed. No ceremony takes place without Garakontié speaking; it is He, they say, who knows all The affairs and who is as clever as a demon. *This was proved last year, When he was very ill. The Whole village was in consternation; and even those who had spoken ill of Him came to His cabin to declare The great loss that the Country would suffer in The person of that Captain. The chief men came in a body to thank him for the attention and faithfulness with Which he had managed affairs; and they begged him to tell Them his last opinions as to The manner in which they were to conduct matters in future,— saying that, since they were to lose Him, at least his memory and his counsels would survive him. God, whose will it was to preserve him still longer for The good of this mission, permitted that The remedies administered by Father millet and myself should prove successful, and he was cured in a few days. I say nothing here of the pious sentiments that he had and that he manifested to us during his illness; your Reverence has already heard of them. I shall content myself with writing to You that he enjoys more consideration than ever,— both on the part of the christians, of whom he is The most fervent; and on that of his countrymen, who honor Him as The soundest mind and The best councilor they have. And I have no doubt that he will win the esteem of Monsieur The Count de Frontenac, The King's Lieutenant-general in Canada,—*

ne se fasse estimer de Monsieur Le Comte de Frontenac Lieutenant general pour Le Roy en Canada a qui il va porter ses respects a L'entrée du Lac Ontario, et Le complimenter sur son heureuse arriuée en ce païs.

Je ne dois pas icy taire La pieté et La patience chrestienne d'vne Iroquoise qui a esté instruite et baptisée par Le Pere Fremin [a La prairie de La Magdeleine] pres de montreal il y a deux ans. cette femme auoit déia resolu de passer sa Vie *parmi les françois, chés qui* [en ce Lieu la ou] elle entretenoit mieux sa deuotion, qu'en son païs ou L yurognerie, et Les autres desordres ont plus de vogue que Les maximes de nostre religion voyant que son mary Catechumene condescendoit aux instances que Luy faisoient des deputés d'onnontagué pour Le faire retourner en son païs, et que c'estoit en vain, qu'elle s'opposoit a son retour apres luy auoir representé qu infailliblement il reprendroit Les mauuaises Coutumes qu'il commençoit de quitter, elle iugea Le deuoir suiure de peur que son fils qu'il commenoit n'apprit a viure a L'Iroquoise, ie veux dire a estre yurogne et Libertin sitôt qu'ils furent arriuez a onnontagué ils vinrent a La Chapelle ou apres Leur priere ils me protesterent [dit Le Pere Jean de Lamberuille qui raconte tout cecy] qu'ils vouloient viure en Chrestiens *son mary me pria de Luy accorder La grace du bapteme que Le Pere fremin Luy auoit refusée voyant qu'il estoit resolu de retourner en son païs, ie Luy dis que Le Pere fremin n'auoit pas differé de Le baptiser sans suiet parce qu'il pourroit bien reprendre ses anciennes superstitions, que s'il souhaittoit effectiuement d'estre baptisée ie iugerois de la sincerité de ses paroles s'il continuoit de s'abstenir de L'yurognerie pendant vn temps*

to whom he is going to pay his respects at The entrance of Lake Ontario, and congratulate Him upon his safe arrival in this country.

" I must not omit to mention here The piety and christian patience of an Iroquois woman who was instructed and baptized by Father Fremin [at La prairie de La Magdeleine,] near montreal, two years ago. That woman had already resolved to pass her Life *among the french, with whom* [at that Place, where] she could better keep up her devotion than in her own country, where intemperance and other bad conduct are more prevalent than are The maxims of our religion. When she saw that her husband, a Catechumen, was yielding to the solicitations of the persons deputed from onnontagué to induce Him to go back to his own country, and that it was in vain that she opposed his return, after representing to him that he would infallibly revert to The evil Habits which he was beginning to give up, she deemed It her duty to follow Him, for fear lest her son, whom he took with him, should learn to live like The Iroquois,—that is, become a drunkard and Profligate. As soon as they arrived at onnontagué, they came to The Chapel, where, after saying Their prayers, they protested to me," [says Father Jean de Lamberville, who relates all this,] " that they wished to live as Christians. *Her husband begged me to grant Him The grace of baptism which Father fremin had refused Him when he saw that he was resolved to return to his own country. I told Him that Father fremin had not put off His baptism without reason, as he might resume his former superstitions; that, if he really wished to be baptized, I would judge of the sincerity of his words if he continued to refrain from intemperance for a certain length*

assez considerable. il me dit qu'il estoit content de ce delay mais Le mauuais exemple et Les sollicitations continuelles qu'on *luy* fit [au mary] de reprendre sa premiere façon de viure [Le debaucha] iusqu'a ce point, que de dire que ce que L'on racontoit du Paradis et de L enfer estoient des fables et des fictions des robbes noires, qu'il n'estoit pas francois pour croire ces inuentions. il voulut méme obliger sa femme a renoncer au Christianisme, elle Le prie d'auoir de meilleurs sentimens et de ne point écouter les conseils qu'on Luy Donnoit il la menace de La quitter, et de Luy faire tout Le mauuais traittement quil Luy seroit possible. Enfin voyant qu'il poussoit Les Choses a L'extremité elle luy declara qu'elle luy portoit compassion de le voir ainsy peruerti, qu'elle auoit de L'horreur de La proposition qu'il Luy faisoit de renoncer a La foy, que ses menaces ne L'epouuantoient point, et qu'elle estoit resolue de tout souffrir plustót que de perdre L'esperance d'estre vn iour bienheureuse au ciel. Pour vous, Luy dit elle, vous serez vn iour malheureux comme ceux dont vous suiuez Les mauuais conseils, et imités Les actions. Elle me vint raconter cecy, et me dit auec vne generosité tout a fait Chrestienne qu'elle se soucioit fort peu de toutes Les menaces de son mary, qu'elle se tenoit heureuse de pouuoir endurer quelque Chose pour L'amour de Jesus Christ qu'elle apprehendoit seulement que son petit fils a qui il auoit déja fait boire de L'eau de vie et qu'on auoit contrainct de quitter Le Logis de sa mere pour demeurer chés Luy ne fust aussy L imitateur de son Pere, et qu'elle tacheroit de prendre Le temps, qu'il iroit a La guerre pour Le Luy dérober et retourner *a*

of time. He told me that he was satisfied with that delay. But by bad example and The continual solicitations made *to him* [to the husband] to return to his former mode of living, [He became corrupted,] to such an extent as to say that all things related about Paradise and hell were nothing but fables and fictions of the black gowns; and that he was not a frenchman, to believe such stories. He even tried to compel his wife to renounce Christianity. She begged Him to return to better sentiments and not to listen to the counsels Given Him. He threatened to leave Her, and make Her endure every ill treatment within His power. Finally, when she saw that he was proceeding to extremities, she told him that she felt compassion for him at seeing him so perverted; that she was horrified at His proposing to Her to renounce The faith; that his threats did not frighten Her; and that she was resolved to endure anything rather than lose The hope of being some day happy in heaven. 'As for you,' she said to Him, 'you will some day be unhappy, like those whose evil counsels you follow and whose actions you imitate.' She came to relate this to me, and told me with truly Christian courage that she cared very little for all her husband's threats; that she considered herself fortunate in being able to endure Something for The love of Jesus Christ; that she feared only lest her little son — who had already been made to drink brandy, and had been compelled to leave his mother's Dwelling and reside with Him — should also begin to imitate his Father; and that she would try to take advantage of The time during which he would be gone to war to steal the Boy from Him and return *to montreal* [to la prairie de la Magdeleine] near to Father Fremin.

montreal [a la prairie de la Magdeleine] aupres du Pere Fremin, *qui a soin d'vne Eglise toute composée de diuerses nations dont La pieté et Le bon exemple edifie non seulement tous Les francois, mais encore tous Les Chasseurs qui ont passé la ou demeure Le Pere.*

Cet homme ainsy peruerti ne tarda guere a faire eclater sa mauuaise volonté: apres s'estre marié a vne autre femme, il s'enyure, ou fait semblant de L'estre comme font ceux qui veulent nuire aux autres auec plus d'impunité, il entre dans La Cabane de sa premiere femme, il renuerse ou brise tous Les meubles il Luy enleue ses hardes il La frape, et dit qu'il La tuera, on La Luy arrache des mains et on La fait euader, elle vient aussytót Prier a La Chapelle et me reiterer ce que i'ay dit cy dessus. Ces auanies continuerent plusieurs iours, et ne cesserent point iusqu'a ce que quelques parens de cette Chrestienne ne pouuant plus retenir Leurs ressentiments, ne se fussent aussy ennyurez, et n'eussent vengé Le mauuais traittement fait a Leur Parente. on La recherche ensuite en mariage, elle dit que puisque Dieu auoit ainsy permis La separation de son premier mary, qu'elle n'en epouseroit point d'autre et qu'elle estoit fort contente d'estre Libre, et de viure particuliere. Depuis ce temps elle redoubla ses deuotions et prenoit vn soin tout particulier de bien esleuer son fils, [et mesme elle le deroba a son pere pour s'en fuir auec Luy et Le mener a la prairie de la Magdeleine. c'est ce qu'elle fit et y arriua Chargé des merites de sa patience et des trauaux qu'elle auoit soufferte pour Conseruer sa foy, et Celle de son fils.

ce qu'a fait pour ce mesme sujet vn des premiers Capitaines d'Agnié nommé assendassé est plus

The latter has charge of a Church composed entirely of various nations, whose piety and good example edify not only all The french but also all The Hunters who have passed by the spot where The Father resides.

" This man, so perverted, did not long delay in manifesting his ill will. After marrying another woman, he made himself drunk,—or pretended to be So, as they do who wish to injure others with greater impunity. He entered The Cabin of his first wife; he threw down or broke all The furniture; he tore off Her clothes; he struck Her, and said that he would kill Her. She was wrested from His hands, and assisted to escape. She at once came to Pray in The Chapel, and to recount to me what I have just said. The same outrages were continued for several days, and did not cease until some relatives of this Christian woman, unable to restrain Their resentment, made themselves drunk also, and avenged The ill treatment that Their Relative had been made to endure. She was afterward sought in marriage; but she said that, since God had thus permitted her to be separated from her first husband, she would not marry another, and that she was very glad to be Free and live alone. After that, she redoubled her devotions, and took the greatest care in bringing up her son properly. [She even stole him from his father, to fly with Him and take Him to la prairie de la Magdeleine. This she did, arriving there Fraught with the merits of her patience, and of the toil that she had endured to Preserve her faith and That of her son.

" What was done with the same object by one of the first Captains of Agnié, named assendassé, is still more worthy to be remembered than what we have

memorable que ce que nous auons dit; Il est bon de raporter icy la conuersion et la mort d'vn homme si considerable, de la façon que Le P. Bruyas Le raconte (raportés pag 3e de mon Journal)] *elle decreditoit auec beaucoup d'adresse, pour ne pas Choquer Les esprits, La vogue du genie du Païs que Le Iroquois apellent AgrisKoue: on La pressée inutilement plusieurs fois de faire apeller Les iongleurs ou medecins du Païs, qui par des Charlatanneries font semblant de tirer des corps des malades, des poils, et des dents de bestes, ou de petits morceaux de bois, ou d'estoffe apres auoir Le plus part inuocqué L'agrisKoué a qu'ils sacrifient pour L'ordinaire ou des Chiens, dont on fait faire festin au malade: ou du petun qu'ils iettent dans Le feu, son oncle homme fort superstitieux voulut vne fois malgré son opposition faire venir Les medecins pour guerir son fils, elle protesta que ny elle ny son fils n'useroient point d'autres medecines que de celles que Je Luy donnerois. Elle fut fort incommodée d'vne grande douleur de dents qui ne Luy permettoit pas d'agir dans son menage son oncle s'impatientant de ce que sa Cuisine se refroidissoit par La cessation de son trauail veut absolument qu'elle aye recours aux iongleurs. Les parens La pressent pour se defaire de Leur importunité, elle Leur dit qu'il ne Luy estoit pas permis de souffrir Les inuocations qu'ils feroient sur sa personne, et qu'estant Chrestienne elle ne deuoit rien faire en matiere de religion sans L'auis de La robe noire. Que si ie trouuois bon qu'elle vsast des remedes des jongleurs, elle y consentiroit aussytót vn de ses parens qui estoit du Corps des iongleurs, me vint porter incontinent cette parole, et apres m'auoir fait vn grand recit des merueilles qu'il operoit par son art a tirer Les sorts il conclut que ie ne deuois pas empescher*

just stated. It is but proper to repeat here the conversion and death of a man of such importance, in the manner in which Father Bruyas relates It, (recounted at page 3 of my Journal).] *She cast discredit — with great cleverness, so as not to Offend her people — on the recourse of the genius of the Country whom The Iroquois call Agriskoue. They urged Her in vain on many occasions to call in The jugglers and medicine-men of the Country. These by Charlatanry pretend to draw from the bodies of the sick the hair and teeth of animals, or small pieces of wood or cloth, after invoking, in most instances, The agriskoué. To him they usually sacrifice either Dogs, with which a feast is given to the sick person; or tobacco, which they throw into The fire. Her uncle, a very superstitious man, wished on one occasion, in spite of her opposition, to call in The medicine-men to cure her son. She protested that neither she nor her boy would use any other medicines than those that I might give Her. She was greatly troubled with a violent toothache, which prevented Her from attending to her household duties. Her uncle, who became impatient at seeing his Food grow cold while cooking because she had to stop her work, insisted upon her having recourse to the jugglers, and her relatives urged Her to do so. To relieve herself from Their importunities, she told Them that She was not permitted to allow The invocations that they would utter over her person; and that as she was a Christian, she must do nothing in religious matters without The advice of The black gown; that, if I thought it right for her to make use of the jugglers' remedies, she would at once consent to do so. One of her relatives, who belonged to the Corps of jugglers, immediately carried these words to me; and, after giving me a long account of the wonders that he*

qu'il vsast de ses industries, ny qu'il Lui donnât medecine. Je Luy dis qu'il ne s'agissoit pas de donner medecine que Le mal n'estoit qu'a La machoire. oui, dit il, i'en feray sortir de petits demons que des malicieux Lui ont iettés pour faire deplaisir a nostre famille; prendriez vous aussy plaisir a La voir souffrir. ie Luy dis que non, que ie Luy Portois compassion: mais que pour Luy faire voir, et a toute sa famille que ce n'estoit pas des osKi ou demons, comme il disoit, i allois soulager son mal en luy tirant vne dent gastée qui Lui Causoit tant de douleur; et sur L'heure ayant pris mon Dauior, ie Luy arraché La dent et fis cesser Le mal. Cette action m'a donné tant de reputation que tous ceux qui ont mal aux dents viennent a moy ou pour reçeuoir quelques remedes, ou pour me prier de Les Leur arracher, ainsy Lon est maintenant persuadé que ce ne sont pas des sorts ny des demons qui causent La douleur des dents, cette bonne chrestienne prit de La occasion de prouuer que Les maladies que Lon attribue ordinairement a des sortileges imaginaires estoient aussy naturelles que Le mal des dents; mais Les iongleurs que ce discours accusoit de mensonge se retirerent sans La vouloir écouter. Elle ne manquoit point a faire ses prieres trois fois Le iour, et a saquitter de toutes Les pratiques de deuotion que Le P. Fremin Luy auoit enseignées. elle entendoit tous Les iours La messe, et craignoit si fort de n'y pas assister, qu'vn iour La porte de La Chapelle estant fermée en sorte qu'il estoit difficile de L'ouurir sans faire du bruit, elle se tint dehors a La pluye et a genoux pres de La porte pendant tout Le temps de La messe sans se mettre en peine de ce que Les passans pourroient dire. Enfin elle retourna a montreal auec son petit fils Chargée des merites de

worked through his art in removing spells, he concluded that I ought not to prevent him from exerting his skill, or from giving Her medicine. I told Him that it was not necessary to give any medicine; that The disease was in The jaw. 'Yes,' he said, 'I shall expel the little demons that some malicious persons have caused to enter Her, to give annoyance to our family. Would you, then, take pleasure in seeing Her suffer?' I told Him that I would not, and that I Had compassion on Her; but that, in order to show Him and all the family that the pain was not due to the oski, or demons, as he said, I would relieve her by extracting a decayed tooth that Caused Her so much suffering. And at once, taking my Forceps, I pulled out The tooth, and put an end to The pain. This has given me such a reputation that all who have toothache come to me, either to obtain some remedy, or to ask me to extract The aching teeth. Thus they are now convinced that toothaches are not caused by spells or demons. That good christian woman seized The opportunity to prove that The diseases usually attributed to imaginary sorceries are due to as natural causes as toothache is; but The jugglers, whom that discourse accused of falsehood, withdrew, and would not listen to Her. She never failed to say her prayers three times A day, and to perform all The devotional exercises that Father Fremin had taught Her. She heard mass every day; and so great was her fear of not assisting at it, that one day, when The door of The Chapel was closed in such a manner that it was difficult to open It without making a noise, she remained outside in The rain,—kneeling near The door during The whole time that The mass lasted, without heeding what passers-by might say. Finally she returned to montreal with her little son, Fraught with the

sa patience. son absence est sans doute preiudiciable a cette mission, ou son exemple et ses entretiens attiroient plusieurs personnes a La priere.

Pour ce qui est des autres Chrestiens ie tache de Les soutenir contre Le torrent des mauuais exemples et de Les exhorter a La Perseuerance.

merits of her patience. Her absence is beyond a doubt prejudicial to this mission, where her example and her conversations attracted many persons to prayer.

"*As to the other Christians, I endeavor to sustain Them against The torrent of bad examples, and to exhort Them to Perseverance.*"

CHAP. 5E.

DU BAPTÉME DE QUELQUES ADULTES.

L'EXPERIENCE qu'ont Les missionnaires de ces quartiers qu'il faut estre tres reserué a baptiser Les Adultes de peur d'en faire ou de mauuais Chrestiens ou des Apostats, ne permet pas de donner Le baptéme a tous ceux qui disent Le desirer. on scait assez que quantité de sauuages qui ne sont pas encore assez conuaincus de la verité de Nostre Creance, ne veulent Le bapteme que comme vn moyen qu'ils iugent propre pour faire reussir quelque dessein qu'ils ne scauent pas assez bien Cacher quand on veut penetrer dans Leurs intentions. c'est ce qui nous Les fait aduertir qu'ils ne doiuent pas s'arrester a L'apparence de quelque Interest, et de ne point demander d'estre admis au Christianisme s'ils n'ont effectiuement La volonté de garder La Loy de Dieu qui seul recompense nostre foy et nostre fidelité. Il y en a d'autres qui sont d'vn naturel bien different de ceux cy, Lesquels estans retenus par vne certaine honte n'osent faire aucune auance pour Le baptéme il faut apres auoir connu Leurs bonnes dispositions qu'on Les preuienne, et qu'on Les presse, Comme dit nostre seigneur d'entrer au Royaume des Cieux. Il s'en trouue qui disent Comme Les mauuais Chrestiens ie me conuertiray a La mort. D'autres qu'il faut encore attendre qu'ils prieront Dieu de temps en temps dans La Chapelle, et Lors qu'il auront L'esprit bien fait, c'est Leur façon de parler ils diront que c'est tout de bon qu'ils veulent embrasser La foy.

CHAPTER 5.

OF THE BAPTISM OF SOME ADULTS.

"*THE experience which The missionaries in this quarter have had — that one must be very circumspect in baptizing Adults, for fear of making of them either bad Christians or Apostates — does not allow us to administer baptism to all who say that they desire It. We know well enough that many savages, who are not yet sufficiently convinced of the truth of Our Belief, desire baptism solely as a means which they consider suitable for the success of some design; and they are unable to Conceal it, when we try to penetrate Their intentions. This causes us to warn Them that they must not be influenced by some apparent Interest, and must not ask to be admitted to Christianity unless they are really willing to observe The Law of God, who alone rewards our faith and our fidelity. There are others whose nature is very different; They are kept back by a certain shame, and dare not make any advances to obtain baptism. After ascertaining Their good dispositions, it is necessary to forestall Them,— to urge Them, As our lord says, to enter the Kingdom of Heaven. There are some who say, Like bad Christians: 'I will be converted at My death.' Others declare that they must wait still longer,— that they will pray to God from time to time in The Chapel; and When Their minds are well formed — such is Their way of speaking — they will say that they really wish to embrace The faith.*

"Eight months ago, I baptized a man of note among The onnontagués, *one who belonged to the latter*

Il y a huit mois que ie baptisé vn homme qui estoit considerable chez Les onnontagués *et qui estoit du nombre de ces derniers*, il prioit Dieu volontiers, particulierement auec Garakontié pour qui il auoit beaucoup d'amitié, et temoignoit dans toutes Les rencontres qu'il aimoit Les françois Le Pere Millet estant encore icy auoit remarqué en luy plusieurs bonnes qualitez qu'on doit souhaitter a vn Chrestien. Il L'auoit pressé de lui dire ce qui L'empechoit de se faire baptiser. Il Luy dit Lors franchement que L'attachee qu'il auoit a garder ses songes ne s'accordoit pas auec nostre Religion. d'ou Garakontié prenoit occasion de railler sa superstition, et nous disoit en particulier, qu'il ne faloit pas prematurer son baptéme. Dieu qui en auoit fait vn predestiné, Luy enuoya vne maladie qui a exercé sa patience pendant dix huit mois: Il eut d'abort recours aux iongleurs et aux medecins qui employerent en vain toutes Leurs industries Pour Lui procurer La santé *ceux cy par quantité de grandes potions d'eau Colorée d'vne pincée ou deux de poudre dont ils se seruent pour toutes Les maladies et ceux la par L'extraction pretendue des osKi* [*otki*— Martin] *ou petits sorts que ses ennemys Luy auoient disoit on enfoncez de nuit dans Le corps a trauers de L'apparoy de son Logis ne se trouuant nulement soulagé ny des artifices des vns, ny des medecines des autres*, il voulut *enfin* [Donc] Eprouuer aussy mes remedes, qui Le soulagerent notablement; mais son mal estant irremediable, ie Luy dis que [Je] ne Le voulois pas tromper comme faisoient Les autres qui promettoient vainement de Le guerir; et qu'il mourroit de cette Maladie apres vne grande Langueur; il me remercia de lui auoir dit ce que ie pensois de son mal, Prions

class. He prayed to God willingly, especially with Garakontié, for whom he had a great friendship; and he showed on all occasions that he loved The french. While Father Millet was here, he observed in him many good qualities that are desirable in a Christian, and urged Him to tell what prevented Him from being baptized. Thereupon, he frankly told Him that His proneness to observe his dreams was not consistent with our Religion. Then Garakontié seized the opportunity to ridicule his superstition, and told us privately that we must not baptize him prematurely. But God, who had destined him to become one of his elect, sent Him an illness, which tried his patience for eighteen months. At first, he had recourse to the jugglers and medicine-men, who in vain exerted all Their skill To procure Him health,— *some by administering large potions of water Colored with a pinch or two of powder, which they use for all diseases; and others by pretending to extract oski, or little spells, which they said his enemies had introduced into His body during the night through The wall of his Dwelling. As he obtained no relief, either from the artifices of the latter or from the medicines of the former*, he wished *finally* [Therefore] to Try my remedies also. These relieved Him considerably; But, as his disease was incurable, I told Him that [I] did not wish to deceive Him, as The others did who promised in vain to cure Him, and that he would die of that Disease after great Prostration. He thanked me for having told him what I thought of his illness. 'Let us pray to God,' he said to me, 'and come to-morrow to visit me.' We prayed together then, and every time when I went to see Him. From time to time, I gave Him some slight refreshments, which completely won His

Dieu, me dit il, et demain venez me visiter nous priâmes ensemble et toute les fois que ie L'allois voir. Je Luy donnois de temps en temps quelques petits rafraichissements qui acheuerent de Lui gaigner Le Cœur: Il me disoit que i'auois plus pitié de Luy que tous ceux de sa nation, et qu'il n'aprehendoit point La mort, pourueu que ie Luy promisse qu'il Iroit au ciel: ie Lui dis qu'il ne tenoit qu'a luy de se mettre en L'estat que Dieu Le vouloit pour Le faire bienheureux, ie feray me dit il, tout ce que vous me suggererez de faire. [Je suis content d'estre baptisé et Je Le souhaitte] *Il auoit conçû beaucoup d'auersion contre ceux qui Luy auoient iette des osKi ou des sorts. on Luy faisoit faire des festins songés, on inouquoit L'agriskoue, Je luy dis qu'il voyoit bien que toutes ces inuocations et ces festins superstitieux estoient inutiles pour Le guerir; que c'estoient des fables par* [sc. *tout* — Martin] *ce que Les iongleurs racontoient des osKi, que nous n'estions pas Immortels, qu'il falloit se resoudre a bien mourir, et qu'il offrist a Dieu ses douleurs pour meriter recompense d'vn mal qu'il falloit necessairement souffrir. Dieu qui agissoit dans son cœur Luy fit connoistre La verité de ce que ie disois, il m'interrompit pour me dire que ie Luy paroissois sincere et qu'il m'ecoutoit plus volontiers que tous Les Iroquois, qu'il renoncoit aux songes et a tout ce qui pourroit empescher son bonheur dans le ciel, et que ie Le baptisasse quand ie voudrois.* sa femme qui auoit bien d autres sentimens que son mary ne pouuoit L'approuuer *d'aussy bons discours que ceux cy*: il Luy echapa de dire quelque Chose contraire aux *sentimens* [desirs] de ce bon Catechumene il La reprit en ma presence et deuant toute sa famille et adiouta qu'elle seroit malheureuse en enfer si elle

Heart. He told me that I had more pity on Him than had all his tribe; and that he had no fear of death, provided I would promise Him that he would Go to heaven. I told Him that it rested but with him to place himself in The state in which God wished Him to be to make Him happy. He said to me: ' I will do all that you may suggest to me to do. [I am glad to be baptized, and I desire It.]' *He had conceived a great aversion for those who had cast oski or spells into Him. As He was still made to hold dream-feasts, and as The agriskoue was invoked for him, I told him that he plainly saw that all those invocations and superstitious feasts were of no avail for His cure; that all the things that The jugglers related of the oski were myths; that we were not Immortal; that he should resolve to die a good death, and offer his pains to God, to deserve a reward for sufferings that he must necessarily endure. God, who worked in his heart, made Him see The truth of what I said. He interrupted me, to tell me that I appeared to Him to be sincere, and that he listened to me more willingly than to all The Iroquois; that he renounced dreams and everything that might prevent his happiness in heaven; and that I might baptize Him whenever I pleased.* His wife, whose sentiments were very different from those of her husband, could not approve his *such good discourses as these.* Some Words contrary to the *sentiments* [wishes] of the good Catechumen happened to escape Her. He reproved Her in my presence, and before the whole of his family, and added that she would be miserable in hell unless she imitated Him; that, When he should be dead, neither she nor his children were ever to forget what he had just said; and that, if they had any affection for Him and for themselves, they should do all that I told Them for

ne L'imitoit: que Lorsqu'il seroit mort ny elle ny ses enfans n'oubliassent jamais ce qu'il venoit de dire; et que s'ils auoient de L'affection pour Luy et pour eux mémes, qu'ils fissent tout ce que ie Leur disois pour Leur salut. Des dispositions aussy bonnes que celles la me firent presque determiner a Le baptiser sur L'heure, *mais me souuenant de ce que GaraKontié m'auoit dit, ie pris congé de luy iusqu'au Lendemain en Lui donnant quelques pruneaux. ie* [i en] communicqué *cecy a* [auec] GaraKontié qui fut Le visiter, et me rapporta que Le malade auoit Caché dix Couteaux qu'il gardoit fort soigneusement, parce-qu'on Les Lui auoit donnez pour Contenter ses songes, qu'il Les tenoit comme Les conseruateurs de sa vie, que s'il s'en defaisoit j'aurois suiet de Croire qu'il vouloit effectiuement estre Chrestien. Je retournay donc chez Lui, et tombay insensiblement sur Les Couteaux, il est vray, me dit il, que ie Les ay encore; mais pour vous montrer que ie ny ay nulle attache, ie vous Les mets entre Les mains. Tous ceux de son Logis furent fort surpris de ce procedé: Le malade s'en apperceut, et dit tout haut, Pourquoy Croire que des Couteaux sont Les maistres de *nos vies* [ma vie]? que la robe noire en fasse Comme il aduisera. Je lui persuadé d'en faire des Liberalitez a ses amis qu'il deuoit conuier a vn festin d'ours Le iour suiuant: ce qu'il fit; et affin que i'en fusse témoin, ie fus vn des inuites. Je fis La priere deuant et apres Le repas; et pendant que Les conuiés mangeoient, il Leur dit qu'il auoit autre fois crû que des Choses qu'on Luy auoit données en vertu de ses songes pouuoient Lui conseruer La vie: mais qu'il estoit detrompé de cette erreur, voila dix couteaux

Their salvation. Such good dispositions as these almost induced me to baptize Him on The spot. *But I remembered what Garakontié had told me, and after giving Him some prunes, bade him adieu until the Morrow,* I communicated this to Garakontié. He went to visit Him and reported to me that The sick man had Concealed ten Knives, which he kept very carefully, because They had been given to Him to Satisfy his dreams; that he looked upon Them as The preservers of his life; that, if he gave them up, I would have reason to Believe that he really wished to become a Christian. I therefore returned to Him, and gradually brought the conversation around to The Knives. 'It is true,' he said, 'that I have Them still; but, to show you that I am nowise attached to them, I place Them in your hands.' All who were in his Dwelling were greatly surprised at this proceeding. The sick man observed it and said aloud: 'Why Believe that Knives are The masters of *our lives* [my life]? Let the black gown do with them As he thinks best.' I persuaded him to give them, as Presents to his friends, whom he was to invite to a feast of bear's meat on The following day. This he did; and, in order that I might be a witness of it, I was one of the guests. I said A prayer before and after The repast. While The guests ate, he told Them that he had formerly believed that Articles which were given Him on account of his dreams could preserve His life, but that he had been disabused of that error. 'Here are ten knives, which I kept. I make you a present of them;' and he distributed These among Them on The spot. When the guests had withdrawn, he asked me why I deferred His baptism; and whether it would not be better to administer It

que ie gardois ie vous en fais present et sur L'heure Les Leur distribua, Quand on fut retiré il me demanda pourquoy ie differois de Le baptiser, et s'il ne valoit pas mieux Luy donner Le baptéme tandis qu'il auoit de L'esprit, que d'attendre qu'il commençast de perdre Le iugement qu'alors Dieu ne voudroit pas Le receuoir dans Le ciel, ainsy que ie ne Le remisse point en vn autre temps. Je fus raui de Le voir si bien disposé, ie Lui fis faire Les actes qui doiuent preceder le baptéme et Je Le Lui donné en presence de toute sa famille, que i'exhortay de L'imiter.

Il a véçu trois mois depuis qu'il a esté baptisé. il enuoyoit ses enfans prier a La Chapelle, et se fachoit Lorsqu'ils ne Luy obeissoient pas en cecy aussy promptement qu'il Le souhaittoit. vn iour qu'il tomba en deffaillance, sentant que Les forces Commencoient de Luy manquer, il m'enuoya querir, et se Confessée, ie Luy donnay L'absolution et peu apres vn petit remede qui Le fit reuenir de son euanouissement. Enfin La vie Luy deuint facheuse, et [il — *Ed.*] ne souhaittoit plus que La mort pour voir Dieu. Il me presentoit souuent Le bras pour Luy dire selon La connoissance que L'on croit que Les françois ont du temps auquel on doit mourir, dans combien de jours il cesseroit d'estre miserable. he bien me disoit il, m'allez vous annoncer de bonnes nouuelles ne Mourrai-ie point bientót [n'iraisie pas bientost au Ciel] ie Luy dis apres Lui auoir touché Le poulz qu'il approchoit de sa fin. ô que vous me faites de plaisir, me dit il, de me rejouir d'vne si fauorable nouuelle, ie vous en remercie, prions Dieu ensemble. il auoit vn si grand desir d'aller au ciel, que L'appre-

to Him while he was in His right mind, instead of waiting until he began to lose His senses. He said that then God would not receive Him in heaven; that therefore I must not put Him off to another time. I was delighted to see Him so well disposed. I made Him say all The acts that must precede baptism; and I administered It to Him in the presence of his whole family, whom I exhorted to imitate Him.

"He lived three months after he was baptized. He sent his children to pray in The Chapel, and he was very angry When they did not obey Him in this as promptly as he desired. One day he fell into a swoon, and, feeling that his strength Began to fail Him, he sent for me and made his Confession. I gave Him absolution, and shortly afterward administered to him a little medicine, which made Him recover from his faintness. Finally, life became a burden to Him, and he wished only for death that he might see God. He often held out His arm to me, that I might tell Him, from The knowledge that The french are believed to have of the time when one is to die, in how many days he would cease to be miserable. 'Well!' he would say to me, 'are you going to give me good news? shall I not Die soon? [shall I not go to Heaven soon?]' After feeling His pulse I told Him that his end was approaching. 'Oh,' he said to me, 'what kindness you show me, by gladdening me with such good news! I thank you for it. Let us pray to God together.' So great was his desire to go to heaven that The fear that he had of being excluded from it caused Him no slight sorrow. A dream which he had had—that he was dead, and that The master of men's lives Drove his soul away from The gates of Paradise—disturbed Him to such

hension qu'il auoit d'en estre exclus ne Luy donnoient pas vne petite peine. vn songe qu'il auoit eu qu'il estoit mort, et que Le maistre de La vie des hommes auoit Chassé son ame de La porte du Paradis L'inquietoit si fort, qu'il me repeta trois fois en adioutant: mais vous m'auez dit qu'il ne faut s'arrester aux songes: non Luy dis-ie, Dieu Le deffend, et veut que vous pensiez qu'il vous fera vn fauorable accueil, apres vostre mort puisque vous croyez en Luy de tout vostre Cœur: il me reitera qu'il croyoit en Luy parce-qu'il ne mentoit point: il me pria tout haut de L'absoudre de quelque impatience qu'il auoit eue de La desobeissance de ses enfans qui se Lassoient de sa Longue maladie, ie La luy donné et priames Dieu pour La derniere fois. Je luy demandé s'il ne se souuiendroit pas de moy deuant Dieu apres sa mort. ouy, me dit il, et me prenant par La main, nous y serons ensemble [car J'espere que J'iray au Ciel] Le Lendemain il tomba dans vn assoupissement qui continua iusqu'a La mort quand ie n'aurois baptisé que cette seule personne depuis que i'ay Le bien d'estre icy, Dieu m'auroit trop honoré d'auoir contribué au salut de ce predestiné.

Je ioins a cette pretieuse mort celle d'vn vieillard qui mourut fort peu de temps apres Le baptéme. Dieu est admirable dans La conduite qu'il tient pour Le salut de ses esleus. vn Chrestien aprend par hazard sur Les neuf heures du soir que celuy dont i'escris est a L'extremité, qu'vn Catarre Le suffoque: Il m'en vient aduertir. J'y Cours, ie Le trouue si pressé de son mal qu'il ne peut pas dire plus de deux paroles de suitte. Je Luy dis en presence des medecins qu'il faut penser a celuy qui a fait Le Ciel

an extent that he repeated it to me three times, adding: ' But you told me that we must pay no heed to dreams.' ' Certainly not,' I said to Him; ' God forbids It, and wills that you should believe that he will give you a favorable reception after your death, because you believe in Him with all your Heart.' He repeatedly told me that he believed in Him, because he did not lie. He begged me aloud to grant Him absolution for some impatience that he had felt at The disobedience of his children, who were becoming Wearied by his Long illness. I gave It to him, and we prayed to God together, for The last time. I asked him whether he would not remember me before God after his death. ' Yes,' he said to me; and, taking my hand, ' We shall be there together [for I hope that I shall go to Heaven].' On the Following day, he sank into a state of insensibility, which lasted until His death. Even had I baptized but this one person since I have had The happiness of being here, God would have honored me only too much by allowing me to contribute toward the salvation of that predestined soul.

" To this precious death I add that of an old man who died very shortly after baptism. God is admirable in The ways that he adopts for The salvation of his elect. A Christian hears by accident, about nine o'clock in the evening, that he of whom I write is at The last extremity; that He is suffocating with a Catarrh. He comes to inform me of it. I Hasten thither, and find Him so overcome by the disease that he cannot utter more than two words in succession. I tell Him in the presence of the medicine-men that he must think of him who has made Heaven and earth; that he must entreat Him to have pity

et La terre, qu'il Le faut prier, d'auoir pitié de Luy, Je Luy fais inuoquer Le saint nom de Jesus. Il Le prononce auec moy, et dit tout ce qui est necessaire pour receuoir Le baptéme. Je Luy demande s'il ne veut pas estre baptisé, il me dit qu'il Le souhaitte et ses dernieres paroles sont, ie veux que vous effaciez mes pechez. Jesus ayez pitié de moy. ie Le baptise et il meurt en moins de demy quart d'heure.

Vne Pauure femme eloignée d'vn quart de Lieue d'icy, ethique depuis deux ans ne vouloit nulement écouter La proposition de La foy, non pas méme voir Les Europeans, Je La visite deux fois ie n'en reçois que des rebuts. La troisiesme fois Je Lui porte vn petit ragoust ie Lui temoigne de La compassion elle trouue bon ce que ie Luy donne elle me souffre aupres d'elle: mais elle ne veut point entendre parler de La foy. vn iour il me vint en pensée sur Le soir d'aller encore faire vne tentatiue et tacher de La disposer au bapteme. elle m'ecoute, elle veut aller au ciel, elle prie, ie La baptise, et Le Lendemain matin j'apprends qu'elle est morte. Par Le méme moyen Dieu a permis que i'aye baptisé six autres personnes qui sont probablement au Ciel, et qui prient maintenant pour ceux dont Le Zele a estably et continué de soustenir Les missions Iroquoises.

vne autre a pris de La Cicue ne pouuant se voir abandonnée de son mary qui épouse sa riuale. on m'apelle en qualité de medecin qui a deja reussy a faire sortir cette sorte de poison. Je lui fais prendre de L oruietan, et vn peu apres du theriaque, a condition que personne ne Lui donne d'autre medecine, de peur qu'elle n'oste La force de La mienne, mais a peine suis ie sorty du Logis qu'vne femme Luy fait

on Him. I make Him invoke The holy name of Jesus. He pronounces It with me, and repeats all that is needed for receiving baptism. I ask Him whether he wishes to be baptized. He tells me that he does wish It, and his last words are: 'I desire you to wash away my sins. Jesus, have pity on me.' I baptize Him, and he dies in less than ten minutes.

"A Poor woman, who lived at a distance of a quarter of a League from here, and who had been consumptive for two years, would not listen at all to Any mention of The faith, nor would she even see The Europeans. I visit Her twice, and meet with nothing but rebuffs. On the third occasion, I carry Her a little ragout and manifest compassion for Her. She finds that what I give Her is good, and allows me to remain near her; but she will not hear The faith spoken of. One evening I feel inspired to make one more attempt, and to try and dispose Her to baptism. She listens to me, and wishes to go to heaven; she prays; I baptize Her, and on The Following morning I learn that she is dead. By The same means, God has permitted me to baptize six other persons, who are probably in Heaven, and now praying for those whose Zeal has founded and maintained The Iroquois missions.

"Another took some Hemlock juice, because she could not bear to see herself abandoned by her husband, who married her rival. I am summoned in the capacity of a physician who has already succeeded in counteracting the effects of that poison. I make her take orvietan,[9] and shortly afterward some theriac,—on condition that no one else shall give Her any other medicine, lest it should take away The strength of mine. But hardly have I left the

aualler plus d'vne pinte d'eau Colorée. Je retourne ie gouste de cette eau ie La trouue sans aucune force, Je lui demandé si elle pensoit que ce fut La vne bonne medecine, elle me dit qu'elle n'en sçauoit rien. mais qu'ayant esté priée de donner vne medecine elle en auoit fait vne Comme elle auoit pû. Je bláme Les personnes a qui i'auois dit de ne pas souffrir qu'on donnast sitost d'autres medicamens que le mien, ie luy dis qu'on a corrompu mon remede. ie donne vn vomitif a La malade ie Luy fais ietter L'eau qu'elle auoit prise: mais Le mal auoit deja passé dans les intestins. on en impute La faute a celle qui s'est ingerée de donner medecine contre L ordonnance du medecin, ie dis qu'il n'y a plus d'apparence de La sauuer et qu'elle va mourir, aussitost Les Jongleurs accourent, font toutes Leurs Cingeries, et disent que c'est vn osKi, qui La tuë et qui a plus de force que Le poison. tandis qu'on faisoit Les preparatifs de La ionglerie, ie fais conceuoir a La mere que sa fille a peché de se procurer ainsy La mort. Il est vray me dit elle, mais que faire? il faut disie que i'efface son peché auant qu'elle meure, et que vous m'aidiez a me faire écouter. La malade cependant ecumoit, et poussoit de grands cris, auec des contortions effroyables. qu'elle apparence de La baptiser, ie Luy fais arrester Les pieds et Les bras, et moy tenant La teste pour L'empescher de s'agiter et pour Luy parler de plus pres, ie tache de lui faire dire qu'elle demande pardon a Dieu, ie n'ay point peché me dit elle, celuy qui m'a quittée est Le seul Coupable. en fin apres plusieurs instances elle me dit qu'elle estoit marrie d'auoir offencé celuy qui est seul Le maistre de nos vies, et qu'il eut pitié d'elle, voila tout ce que i'en

Dwelling than a woman makes Her swallow more than a pint of Colored water. I return; I taste the water, and find that It has no strength. I ask the attendant whether she thought that it was good medicine; she says that she knew nothing about it, but that, as she had been requested to give a medicine, she prepared one As she was able. I reprove The persons whom I had warned not to allow any other medicines but mine to be given so soon to the sick woman; and I tell her that my remedy has been spoiled. I give an emetic to The patient, to make Her throw up The water that she has taken; but The poison has already penetrated into the intestines. The blame is imputed to her who took upon herself to administer medicine contrary to the physician's orders. I tell them that there is no longer any probability of saving Her, and that she will die. The Jugglers at once hasten to her; they perform all Their Apish tricks, and say that an oski is killing Her, which is stronger than The poison. While preparations are being made for The jugglery, I make The mother understand that her daughter has sinned in thus trying to destroy herself. 'It is true,' she says; 'but what is to be done?' 'It is necessary,' I say, 'that I should wipe out her sin before she dies, and that you should help me by inducing her to listen to me.' Meanwhile, the sick woman is foaming at the mouth; she utters loud cries, and is seized with dreadful convulsions. What chance is there of baptizing Her? I cause Her feet and arms to be held, while I hold her head to prevent Her from moving, and to speak to Her in closer proximity. I try to make her say that she asks God to pardon her. 'I have not sinned,' she says; 'he

pus tirer a cause des conuultions estranges qu'elle souffroit: aussy ne La baptisay ie qu'auec condition quelle eust de suffisantes dispositions dans L'estat ou elle estoit pour receuoir Le bapteme. elle mourut Le iour méme.

vn homme et vne femme sont morts apres auoir refusé constamment Le baptéme. celle cy disoit qu'elle ne vouloit pas aller au paradis des francois ou on La bruleroit comme on fait icy Les Captifs, L'vn et L autre n'estoient pas Iroquois de nation.

Deux Andastoguez pris par Les Iroquois ont esté plus heureux. ils ont receu Le bapteme Immediatement auant qu'on Leur appliquast Les fers Chauds. L'vn desquels ayant esté bruslé pendant La nuit depuis Les pieds iusqu'aux genoux dans vne Cabane pria encore Dieu auec moy Le Lendemain estant attaché a vn posteau dans La place du bourg. Je ne repete point icy ce qu'on sçait desia que Les tourments qu'on fait endurer aux prisonniers de guerre sont horribles, La patience de ces pauures victimes est admirable, mais on ne peut voir qu'auec horreur rotir Leur Chair, et des hommes qui en font Curée comme des Chiens affamés.

Passant vn iour proche du Lieu ou L'on mettoit en pieces Le Corps d'vn de ces supliciez, ie ne pûs m'empescher de m'en approcher et de declamer contre cette brutalité. ie vis vn de ces Anthropophages qui demandoit vn Couteau pour enleuer vn bras, ie m'y opposé et Le menacé que s'il ne desistoit Dieu sçauroit bien punir sa cruauté tost ou tard; il me dit pour raison qu'il estoit inuité a vn festin songé ou L on ne deuoit manger que La Chair

who has abandoned me is The only one who is Guilty.' Finally, after many earnest entreaties, she told me that she was sorry for having offended him who alone is The master of our lives, and that she asked him to have pity on her. That was all that I could obtain from her, owing to the violent convulsions that attacked her. Therefore, I baptized Her solely on condition that she had the proper dispositions for receiving baptism in The state in which she then was. She died on The same day.

"A man and a woman died after having persistently refused to be baptized. The latter said that she did not wish to go to the paradise of the french, where She would be burned as Captives are burned here. Neither of them was of the Iroquois nation.

"Two Andastoguez who were captured by The Iroquois were more fortunate. They received baptism Immediately before The Red-hot irons were applied to Them. One of them, who was burned during The night in a Cabin, from his feet to his knees, prayed again to God with me on The Following day, while tied to a stake in The public place of the village. I will not repeat here what is already known — that The tortures inflicted upon prisoners of war are horrible. The patience of these poor victims is admirable; but one cannot contemplate without a feeling of horror the sight of Their roasting Flesh, and of men who Devour it like famished Dogs.

"One day, when I was passing near the Spot where The Body of one of those tortured captives was being cut to pieces, I could not help drawing near and inveighing against such brutality. I saw one of these Cannibals, who asked for a Knife wherewith to cut off an arm. I opposed him, and threat-

humaine apportée par ceux mémes qui estoient inuitez a ce repas. Deux iours apres Dieu permit que sa femme tomba entre Les mains des Andastoguez, qui Vengerent sur sa personne La Cruauté de son mary.

Quatre Chrestiennes sont aussy decedées apres Le sacrement de Penitence. vne desquelles estoit fort agée, et aueugle depuis Long temps. Le Pere Millet L auoit baptisée vn peu auant son depart d'onnontagué, et me L'auoit fort recommandée. cette pauure vieille me donnoit de La deuotion toute Les fois que ie La faisois prier. *elle disoit qu'elle n'auoit point de plus grande ioye que quand on Luy disoit que Le françois La venoit visiter.* elle me demandoit auec simplicité quand elle iroit au ciel, Jesus n'aura t il point pitié de moy bientost? me disoit elle. [Je L'espere bien] Le plus grand plaisir que i'attends de Luy maintenant c'est La mort. Dieu Luy accorda ce qu'elle desiroit, mais d'vne façon inesperée. vn yurogne qui venoit d'estropier vne autre vieille entre dans sa Cabanne: La seule personne qui estoit au pres d'elle prend incontinent La fuite, et L abandonne a ce furieux: qui auec vn pic de bois Luy meurtrit tout Le visage, Luy Cassa La machoire, Luy perça Les ioues et Luy fit plusieurs trous a La teste et aux epaules et La Laissa pour morte sur La place. Quoy qu'on trouuast mauuais que ie traittasse Les playes de cette vieille dont on auoit moins de pitié que d'vn Chien ie La pensé, et La consolé du mieux qu'il me fut possible, ce qui fit dire a quelques personnes qu'il faisoit bon estre Chrestien puisque Les robes noires assistoient ainsy iusqu'a La mort ceux qui auoient

ened Him that, if he did not desist, God would sooner or later punish him severely for his cruelty. He stated, as his reason for doing so, that he was invited to a feast commanded by a dream at which They were to eat nothing but human Flesh, to be brought by those who were invited to it. Two days afterward, God permitted that his wife should fall into The hands of the Andastoguez, who Revenged themselves upon her person for The Cruelty of her husband.

" Four Christian women also died, after receiving The sacrament of Penance. One of them was very old, and had been blind for a Long time. Father Millet had baptized Her shortly before his departure from onnontagué, and had strongly recommended Her to me. This poor old woman inspired me with devotion whenever I made Her say her prayers. *She said that she never felt greater joy than when She was told that The frenchman was coming to visit Her.* She naïvely asked me when she would go to heaven. ' Will not Jesus have pity upon me soon?' she said. ' [I fully hope So.] The greatest pleasure that I hope to receive from Him now is death.' God granted Her desire, but in an unexpected manner. A drunken man, who had just crippled another old woman, entered her Cabin. The only person who was with her at once ran away, and abandoned Her to that furious man, who, with a wooden pike, bruised Her entire face, Broke Her jaw, pierced Her cheeks, inflicted several wounds in Her head and shoulders, and Left Her for dead on The spot. Although they disapproved of my dressing The wounds of the old woman, for whom they had less pity than for a Dog, I dressed Them, and comforted Her to the best of my ability. This caused many persons to say that

aimé La priere. Je La fis prier encore vne fois, et apres s'estre confessée elle commenca sa Chanson de mort qui consistoit *en ces mots quelle prononcoit auec peine. Car La Langue Iroquoise n'ayant aucune Lettre Labiale elle pouuoit encore parler, Egiheia onne disoit elle, garonhiagué agatsiennonnia; nictouenha Jesousgué ouagué, Jesous tagitenra.* [en des actes d'esperance d'aller au Ciel par ces mots.] Enfin ie meurs Je vas au ciel voir Jesus. voila qui est bien, Jesus ayez pitié de moy. elle rendit L esprit ayant repeté cecy cinq ou six fois.

Deux autres femmes que i ay baptisées estant a L'extremité ont recouuert La santé, a cause des assiduités que ie Leur rendois [*et des secours*—Martin] *dont ie Leur faisois present de temps en temps, elles n'ont plus Leurs premiers froids et Leur premiere indifference pour La priere et pour La robe noire. o que n'ay ie beaucoup de medecines et dequoy en adoucir L'amertume, ce seroit vne amorce pour gaigner presque tous Les moribonds. Il s'en trouue qui voyant qu'on ne Leur donne point de medecine tourne Le dos et me disent que ie n'ay point de pitie d'eux apres quoy ils ne sont plus abordables.*

Outre ces adultes dont Les vns sont morts apres Le baptéme et Les autres apres vne salutaire penitence, de Leurs pechez, ie compte vingt deux petits enfans que i ay baptisez, dont trois ont receu Le bapteme dans La Chapelle auec Les ceremonies de L Eglise et Les autres sont allez au ciel iouir du bonheur que Le sang de Jesus Christ Leur a merité, *i'adiou*[*t*]*e vn vingt cinquiesme qui a esté baptisé a dix Lieues d icy par vn francois que Monsieur nostre Gouuerneur auoit deputé Chez Les onnontagués.*

Sans medecines ie ne puis m'assurer du baptéme d'aucun enfant parce que La pluspart sont encore icy dans L erreur

it was well to be a Christian, since The black gowns thus assisted until death those who had loved The prayer. I made Her pray once more; and, after making her confession, she began her death-Song, consisting *of the following words, which she enunciated with difficulty — for, as The Iroquois Language contains no Labial Letters, she could still speak: 'Egiheia onne,' she said, 'garonhiagué agatsiennonnia; nictouenha Jesousgué ouagué, Jesous tagitenra.'* [of acts of hope of going to Heaven, expressed by these words:] 'At last I am dying, I am going to heaven to see Jesus; that is well. Jesus have pity on me.' She breathed Her last after repeating this five or six times.

"*Two other women whom I baptized when at The point of death recovered Their health through the assiduous attentions that I paid Them, and through what aid I gave Them from time to time. They no longer have the coldness and indifference that at first They had for prayer and for The black gown. Oh, why have I not a quantity of medicines, and of what is needed to sweeten Their bitter lot! It would be a bait wherewith to secure nearly all The dying. There are some who, when they find that They are given no medicine, turn Their backs to me, and say that I have no pity on them; and after that they cannot be approached.*

"In addition to these adults,— Some of whom have died after baptism, and others after salutary repentance for Their sins,— I count twenty-two little children whom I baptized. Three of these received baptism in The Chapel, with The rites of The Church; and The others have gone to heaven, to enjoy the happiness obtained for Them by The blood of Jesus Christ. *I add a twenty-fifth, who was baptized, Ten leagues from here, by a frenchman whom*

ou que Le bapteme auance La mort ou quil empesche d'aller au ciel des Iroquois. apres auoir baptisé par precaution trois enfans moribonds en Leur donnant medecine i'ay voulu eprouuer si Les parens me permettroient de Les baptiser, ils se sont touiours opposez au baptesme. vne fois entr'autres on voulut voir si ie n'auois pas Les doits mouillez en approchant d'vn enfant malade tant on apprehendoit que ie ne Le baptisasse. mais par Le moyen des medecines. Il y en a fort peu qui nous echapent, et Lon ne donne point suiet et de defier nous.

Voila mon Reuerend Pere tout Le fruit principale cette année, Dieu veille que Les grandes exhortations que Monsieur Le Gouuerneur a faite aux Iroquois assemblés d'embrasser La foy, et qu'il a animées de quantité de presens, aye L'effect que nous esperons d'vn Zele qui scait si bien ioindre Les Interests du Roy du Ciel, auec ceux de nostre monarque. tout cecy est Tiré d'vne Lettre Du Pere de Lamberuille.

Monsieur our Governor had deputed to The onnontagués.

"Without medicines, I cannot be sure of baptizing any child, because most of the people still remain in The error that baptism either hastens death, or prevents them from going to the Iroquois heaven. After baptizing three dying children, as a measure of precaution, while giving Them medicine, I wished to learn whether The parents would permit me to baptize Them; but they always persisted in objecting to baptism. On one occasion, among others, they wished to ascertain whether My fingers were wet when I approached a sick child, so greatly did they fear that I would baptize It. But, by means of the medicines, very few escape us, and we give no cause for mistrust.

"Such, my Reverend Father, is in full The main result this year. May God grant that The powerful exhortations of Monsieur The Governor to the assembled Iroquois to embrace The faith — supported as they are by numerous presents — will have The effect that we hope from a Zeal which so thoroughly unites The Interests of the King of Heaven with those of our monarch." All this is Taken from a Letter Of Father de Lamberville.

CHAPITRE 6

DE LA MISSION DE S^T. JOSEPH A GOIOGOUEN

VOICY ce que Le Pere de Carheil en escrit. Le nombre des baptisez cette année est 55 dont il y en a onze adultes Le reste sont des enfans, desquels 13. ont reçeu Le baptéme dans La Chapelle auec Les Ceremonies, Les autres sans Ceremonies. Je n'auois encore pû Jusqu'a cette année baptiser personne que secrettement et sans qu'aucun en eut Connoissance si non ceux a qui Je ne pouuois pas Le Cacher Lorsque La necessité et danger euident de mort m'obligeoit de Les disposer a ce sacrement par vne instruction precedente dont ie ne pouuois me dispenser a cause de leur âge trop auancé: J etois contraint d'agir de cette maniere pour euiter Les Calomnies que L enfer suscitoit contre moy et Contre Le baptéme par La pensée vniuerselle qu'il auoit imprimée dans tous Les esprits que ce 1^er. et plus necessaire de tous Les sacremens n'auoit pas les effects auantageux que ie Leur disois: mais d'autres tous opposez que ie leur Cachois afin de Les y engager plus facilement et dont Les 2. principaux etoient vne mort prochaine, et vne Captiuité eternelle apres la mort sous la domination des francois: Comme La rage des demons ne pouuoit rien inuenter de plus contraire au salut des ames de ma Chere mission que cette pensée qui en naissoient Comme de leur source aussy ne deuois ie esperer de rien faire pour L'establissement et L'auancement de La foy qu'en lostant des esprits ou pour Le moins en La diminuant peu a peu, mais quelque effort que ie fisse pour en venir a bout Les années precedentes, Je n'en pouuois iouir aucun

CHAPTER 6.

OF THE MISSION OF ST. JOSEPH AT GOIOGOUEN.

THE following is what Father de Carheil writes of it: "The number of persons who have been baptized this year is 55, eleven of whom are adults. The remainder are children, 13 of whom have received baptism in The Chapel with The Rites; The others without the Rites. Up to this year, I had been unable to baptize any one except in secret, and without the Knowledge of any one, excepting of those from whom I could not Conceal It, Whenever necessity and the manifest danger of death compelled me to prepare Them for that sacrament by a preliminary instruction; for I could not omit this on account of their advanced age. I was forced to act thus, in order to avoid The Slanders that hell incited against me and Against baptism, through The universal belief which it had impressed upon Their minds that this, the 1st and most necessary of all The sacraments, had not the beneficial effect which I told Them that it had; but other and quite contrary effects, which I Hid from them, in order the more easily to make Them consent to it. The 2 principal of these were, they said, an early death, and after death eternal Captivity, under the domination of the french. As The fury of the demons could invent nothing more opposed to the salvation of souls in my Beloved mission than this idea, which originated from them, I could not therefore hope to do anything toward The establishment and advancement of The faith without removing this error from the minds of the people, or at least causing It gradually to

succez et cette année, méme J'en deuois encore moins esperer qu'a l'ordinaire a cause que Les maladies et La mort ont été plus frequentes quelles n'auoient été. Je ne scay neanmoins comme La prouidence a agi, mais elle m'a fait La grace malgré tous Les faux bruits qui ont Couru Contre moy plus que de Coutume de glisser dans Le Cœur de quelques meres des dispositions que ie ne pouuois attendre de mes soins, Il y en a eu 13. qui m'ont demandé pour Leurs enfans ce quelles ne vouloient pas encore demander pour elles: elles m'ont prié de Les baptiser en me les apportant dans La Chapelle Cette priere ne pouuoit quelle ne me fut Infiniment agreable puis qu'elle cestoit vn Commancement pour effacer des esprits toutes Les fausses Impressions Contre Le baptéme pour en oster L'auersion et pour en produire L'estime et L'amour que ie souhaittois: mais Comme il ne faut rien precipiter, Je ne leur ay Jamais accordé sur Le Champ ce quelles me demandoient. Je les ay toujours differées a quelque iour de feste suiuante, afin de leur en faire conceuoir par ce retardement plus d'Idée, de ce que [ie] Leur voulois accorder et que ie leur ay accordé. En effet au jour marqué baptisant Leurs enfans auec Les Ceremonies et meme faisant respondre quelqu'vns qui en etoient Capables aux Interrogations qui s'y doiuent faire.

Il y a encore quelques autres meres qui me demandent Le baptesme pour Leurs enfans, et a qui ie L'accorday auec Le temps ayant experimenté que celle dont Les enfans sont baptisez ont beaucoup plus de respect pour vn missionaire, et ensuite plus de disposition a la foy que Les autres d'autant quelles sestiment Comme et obligées selon que ie leur ay dit, de venir aporter Leur petits baptisez a la priere s'ils nont pas L age d'y venir eux memes, ou de Le[s] y receuoir sils Le peuuent faire.

disappear. But, notwithstanding all my efforts to do so in previous years, I met no success; and even this very year I could hope for still less than usual, because more illness prevailed and more deaths occurred than before. Nevertheless,—although I know not how providence has acted,—in spite of all The false rumors that have Circulated more freely Against me than Usual, he has granted me The grace of instilling into The Hearts of some mothers dispositions that I could not hope for from my own exertions. There were 13 who asked from me, on behalf of Their children, that which they were yet unwilling to ask for themselves. They begged me to baptize Them, and brought them into The Chapel. Such a request could only be Infinitely agreeable to me, since it was a first Step toward dispelling from the minds of the people all Those erroneous Impressions Against baptism, toward removing aversion, and toward producing The esteem and love that I desired. But As nothing must be done precipitately, I Never granted them Immediately what they asked. I always put them off to some future feast-day, so as to make them conceive, by that delay, a higher Opinion of what I wished to grant Them. I did, in fact, grant it to them on the appointed day, when I baptized Their children with The Rites; and even made some of them, who were Capable of doing so, reply to the Questions that have to be put.

"Some other mothers also asked me for baptism for Their children, and I granted It to them in time. For I have found, by experience, that those whose children are baptized have much more respect for a missionary, and afterward are better disposed toward the faith than are The others,—inasmuch as they consider themselves obliged, as I have told them, to come and bring Their baptized little ones to prayer, when they are not old enough to come by themselves; or to receive Them there, when they can do So.

Pour Les onze adultes que iay baptisé ils sont tous morts, dautant que ie n'en baptise encore aucun qu'en danger de mort hors duquel Je ne'en trouue point qui soient susceptibles de toutes dispositions necessaires au baptéme, La licence pour se marier et se demarier Comme ils veulent, Lesprit de meurtre, et Le respect humain Les empeschent de se rendre dociles aux Instructions des enfans baptisez il en est mort 18. Les quels Joincts auec Les adultes font en tout 29 mais

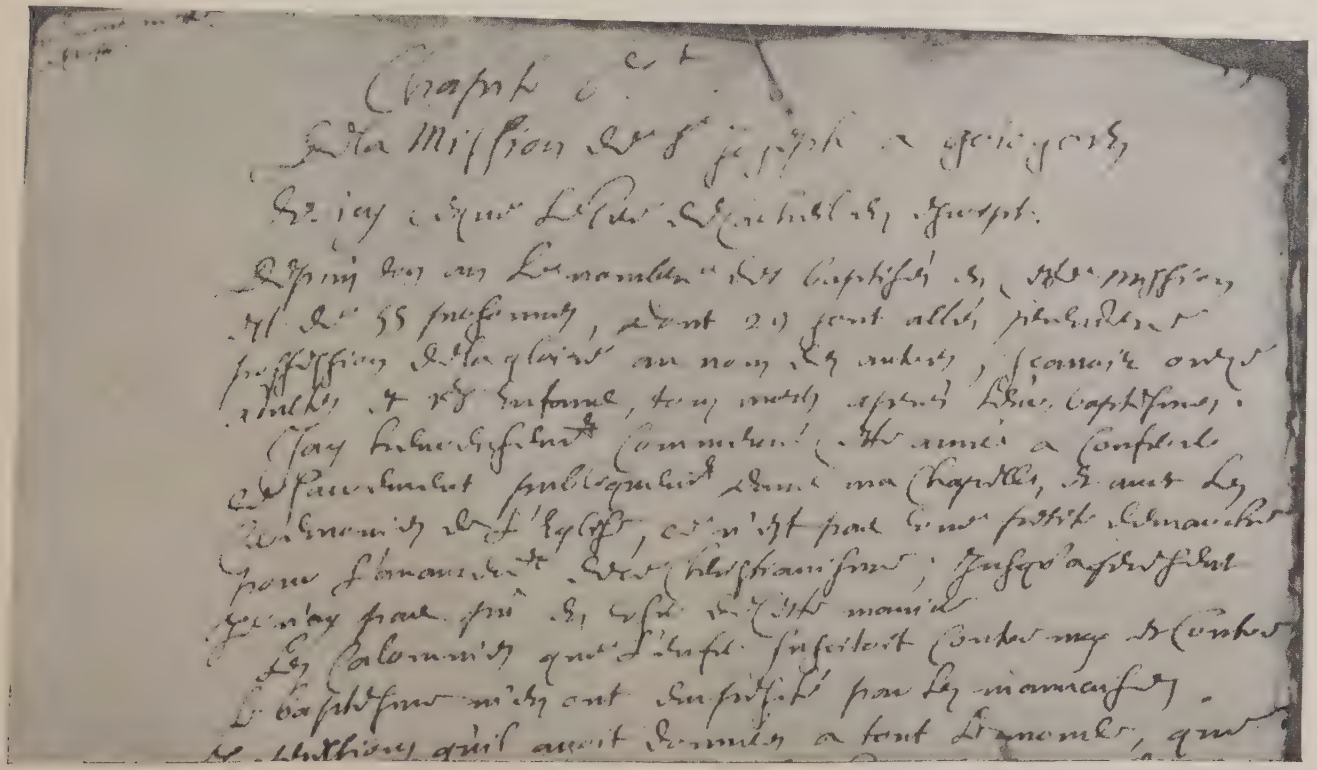
[Voicy Ce que Le Pere de Carheil en escript.

Depuis vn an Le nombre des baptisés en Cette Mission est de 55 personnes, Dont 29 sont allés prendre possession de la gloire au nom Des autres, sçauoir onze adultes et 18 Enfants, tous morts après Leurs baptesmes.

J ay heureusemt. Commencé Cette année a Conferer ce sacrement publiquemt. Dans ma Chapelle, et auec Les Ceremonies de L'Eglise, ce n'est pas vne petite démarche pour Lauancemt. de ce Christianisme; Jusqu'a present Je n'ay pas pû en vser de Cette maniere.

Les Calomnies que L'enfer suscitoit Contre moy et Contre Le baptesme m'en ont empesché par Les mauuaises Impressions qu'il auoit données a tout Le monde, que ce sacrement n'auoit pas Les effets aduantageux q. Je publiois, mais au contraire qu'il n'en auoit q. de tres mechants q. Je Cachois.

On en publioit Deux entr'autres, la mort et La Captiuité. La mort apres Le baptesme; et apres la mort vne Captiuité Eternelle dans laquelle ils tomboient sitost qu'ils estoient arriués dans Le pouuoir Des françois, et ou Je Les voulois Enuoyer, pour y gemir Eternellemt. sous nostre Cruelle dominãon.



FACSIMILE OF HANDWRITING OF CLAUDE DABLON, S.J.

[Selected from the original MS. of his emendations of De Lamberville's draft of the *Relation* of 1672–73.]

"As for The eleven adults whom I baptized, they have all died; for I have not as yet baptized any who were not in danger of death. Except when reduced to that extremity, I find none who are susceptible to any of the inclinations necessary for baptism. The liberty of marrying and of divorcing themselves When they please, The spirit of murder, and worldly considerations prevent Them from being docile to our Instructions. Of the baptized children 18 have died; and This number, Added to that of The adults, makes 29 in all. But

[The following is What Father de Carheil writes of it:

"The number of persons baptized during the past year in This Mission is 55, of Whom 29 have gone to take possession of glory in the name of The others—that is to say, eleven adults and 18 Children, all of whom died after Their baptism.

"Happily, I have This year Begun to Administer that sacrament publicly In my Chapel, and with The Rites of The Church. This is no slight step toward The advancement of Christianity here. Hitherto I had not been able to act in That manner.

"The Slanders that hell incited Against me and Against baptism prevented me from doing so, through The erroneous Impressions with which it had imbued all The people,—the idea that that sacrament had not The beneficial effects that I announced, but that, on the contrary, it produced very bad effects, which I Concealed.

"Two, among others, were mentioned, death and Captivity: death after baptism, and after death Eternal Captivity, into which they were thrown as soon as they came into The power of The french,—and to which I wished to Send Them, that they

Comme la rage des Demons ne pouuoit rien Inuenter de plus Contraire au salut des Ames de ma Chere Mission q. Cette pensée toute ridicule qu'elle est aussy ne deuois je pas rien Esperer pour L'establissemt. et L'auancemt. de la foy, qu'en L'ostant des esprits, ou au moins en la diminuant peu a peu. Mais quelq. effort q. J'ays fait Les années precedentes pour en venir a bout Je n'ay pas pu reüssir, et Cette année mesme J'en deuois bien moins esperer de sauuer, a cause q. Les maladies et la mort ont esté bien plus frequentes, qu'elles n'auoient esté auparauant.

Je ne sçay neantmoins Comme la prouidence a Agy, mais malgré tous Les faux bruits qui ont courus Contre moy, plus que de Coustume, elle a sceu glisser dans Les Cœurs de quelques meres des dispositions q. Je ne pouuois pas attendre de mes soins.

Il s'en est trouué treize qui m'ont demandé pour Leurs Enfans, ce qu'elles ne vouloient pas encor demander pour elles mesmes. Elles m'ont prié de Les baptiser en me Les apportant dans La Chapelle.

Cette peine ne pouuoit qu'elle ne me fust Infinement agreable, puisq. c'estoit vn Commencemt. pour effacer des esprits toutes Les fausses Impressions qu'on a du baptesme pour en oster L'auersion, et pour en produire L'amour et L estime q. Je souhaittois.

Et La Chose est arriuée Justemt. Comme Je L'ay pensée. Car a L inuitation de Ces meres auxqu'elles J ay accordé quoique difficilemt. et auec Les precautions necessaires La grace qu'elles me demandoient, D autres m'ont fait le mesme plaisir pour Leurs enfants a qui Je L'accorderay auec Le temps, ayant

might groan Eternally under our Cruel domination.

" As the fury of the Demons could Invent nothing more Opposed to the salvation of Souls in my Beloved Mission than That idea, however ridiculous it may be, I could therefore have no Hope of establishing and advancing the faith except by removing this Error from the minds of the people, or at least causing it to disappear gradually. But, notwithstanding all my efforts to do so in previous years, I was unsuccessful; and even This year I could hope still less to save souls, because much more illness prevailed, and many more deaths occurred than before.

" Nevertheless,—although I know not How providence has Acted,—in spite of all The false rumors that have circulated Against me, to a greater extent than Usual, he has instilled in The Hearts of some mothers dispositions that I could not have expected from my own exertions.

" There were thirteen who asked me on behalf of Their Children that which they were as yet unwilling to ask for themselves. They begged me to baptize Them, and brought Them to me in The Chapel.

" Such pains could not be otherwise than Infinitely agreeable to me. For this was a first Step toward dispelling from the minds of the people all The erroneous Impressions that they have of baptism, toward removing aversion, and toward producing The esteem and love that I desired.

" And Affairs have happened Just As I expected. For, at the invitation of Those mothers to whom I granted—it is true, with difficulty, and with The necessary precautions—The favor that they asked from me, others have given me the same pleasure in

experimenté q. Celles Dont Les enfants sont baptisés ont beaucoup plus de respect pour Le Missionnaire, et ensuite plus de Disposition a la foy que les autres.

Ces premiers Commencements me donnent beaucoup d'esperance et me Comblent D'vne Joye bien sensible, Aussy bien q. plusieurs traits de la prouidence que J ay remarqués pour le salut des adultes que J ay baptisés dans Leurs dernieres Maladies.

Mais] il faut que J'aduoue que ce qui ma Le plus Consolé pendant cette année [1673] a esté La mort d'vn ieune Guerrier de L age de 25 ans, Il fut attaqué d'vne maladie qui L ayant fait Languir vn temps Considerable, me donna Le Loisir de L instruire peu a peu: Il m'ecouta toujours sans me rebuter mais aussy sans temoigner *Ce que ie luy disois*, [beaucoup d'agreement pour ce que Je Luy disois] *et Comme vne personne qui veut examiner et determiner par soy méme si ce qu'on luy dit est raisonnable:* Il demeura dans Cet estat iusqu'a ce que Le voyant diminuer, Je Crus qu'il Le falloit presser d auantage mais toute fois de telle maniere que ie L'obligeasse doucement par vne simple representation de L importance des veritez que ie luy enseignois et Conformement a son Genie a me demander Luy méme Le baptéme, en effect Il me Le demanda et Je Le baptisay auec d autant plus d assurance de sa [bonne] disposition que i auois eu plus de temps a Le disposer et que Je sçaurois qu il auoit examiné ce que Je Luy auois enseigné: Il Continua quelques iours apres son bapteme sans que son mal parust s augmenter notablement. Je tombay moy meme dans vn epaisement de forces qui m obligea de *m'allitter* [me tenir couché sur ma Natte] pour prendre vn peu de repos afin de me restablir: mais

regard to Their children; and I shall grant It to them in time. For I have found by experience that Those Whose children are baptized have much more regard for The Missionary, and afterward are better Disposed toward the faith than are the others.

" These first Beginnings give me great hope, and Fill me With a very lively Joy,— As do also many dealings of providence which I have remarked in connection with the salvation of the adults baptized by me in Their last Illness.

" But] I must admit that what has Consoled me most during this year, [1673,] has been The death of a young Warrior, aged 25 years. He was attacked by a disease that caused Him to Languish for a Considerable time, and gave me Leisure to instruct Him gradually. He always listened without repelling me, but also without manifesting *What I said to him*, [much pleasure at what I said to Him.] — *and Like a person who wishes to examine and decide for himself whether what is said to him is reasonable*. He remained in This state until, finding that He grew weaker, I Thought it necessary to press Him still more,— in such manner, however, that I forced Him gently, by simply representing to him The importance of the truths that I taught him in Accordance with his own Intellect, to ask me of His own accord for baptism. In fact, He did ask me for It; and I baptized Him with all the greater assurance of his [good] disposition since I had had more time to prepare Him, and knew that he had frequently considered what I had taught Him. He Lived for some days after his baptism, his disease not appearing to make any perceptible progress. I myself fell into a state of weakness that compelled me to *take to my bed*, [remain prostrate

Le méme iour qui ie Le voulus faire, mon malade se sentant beaucoup plus pressé qu'a L ordinaire et ne doutant point que ce ne fut Le dernier de sa vie menuoya prier sur Les 9. heures du matin de Laller visiter a la Cabanne. J y fus Incontinent et d abord Il me declara qu il sentoit bien qu il estoit proche de La mort, quil me suplioit de faire tout ce que ie sçauois qu il falloit faire pour son bonheur eternel *en Ciel.* [par ce qu'il auoit vne forte esperance d'y paruenir par mon moyen] Je fus rauy de sa disposition et ie Commencay selon son desir et luy repeter sommairement nos principaux mysteres et Luy faire exercer sur Chacun d'eux des actes de foy en forme de prieres apres Lesquels Je L'interrogeay de ce qu il pouuoit auoir Commis depuis son baptéme qui fut desagreable a Dieu, *et L'aduertis que s'il n'auoit pas Conceu vne veritable regret de ceux qu il auoit Commis auant Le baptéme qu il falloit maintenant Le Conceuoir autrement quil Luy seroit Inutile d'auoir été baptisé, il m assura qu auant que ie Le baptisasse Il auoit formé vne veritable acte de douleur de ses pechez, et qu il Continuoit dans cette douleur soit a leur Egard, soit a legard de ceux quil auoit fait depuis Le bapteme.* Je luy donnay ensuite L absolution apres Laquelle il me pria de ne le pas quitter Jusqu'a ce qu il fut mort, de demeurer toujours aupres de luy sans discontinuer de prier ou de Le faire prier Comme Je fis depuis Les 9. heures du matin iusqu'a 4. heures du soir qu'il mourut: pendant tout ce temps si ie voulois vn peu expirer par quelque momens de relasche, Il m'aduertissoit aussytót de recommancer et me Consoloit Infiniment par cet empressement qui ne pouuoit proceder que du saint Esprit Lequel malgré son mal

on my Mat,] in order to have some slight repose and restore my strength. But, on The very day when I tried to do So, my patient felt much worse than usual; and, having no doubt that it was The last day of his life, he sent at 9 o'clock in the morning to beg me to come and visit Him in his Cabin. I proceeded thither Forthwith. He at once told me that he saw very well that death was near, and he begged me to do all that I knew to be necessary to secure his eternal blessedness *in Heaven.* [as he had a strong hope of obtaining it through me.] I was delighted to see him so well disposed, and Began, as he desired, to repeat to him in brief our principal doctrines,—causing Him to say acts of faith, in the form of prayers, respecting Each one of them. Thereupon I questioned Him as to what he might have Done since his baptism that would be displeasing to God. *I also warned Him that, if he had not Felt true contrition for his sins Committed previous to his baptism, he was bound to Feel It now; for otherwise his baptism would be of no Avail to Him. He assured me that, before I had baptized Him, He had felt true sorrow for his sins; and that he still Felt the same contrition—both for the latter sins, and for such as he might have committed since his baptism.* I then gave him absolution, after Which he begged me not to leave him Until he was dead, to remain always near him, without ceasing to pray or to make Him pray. This I did from 9 o'clock in the morning until 4 o'clock in the afternoon, when he died. During all that time, if I wished to breathe a little while and take a few moments' rest, He would at once tell me to begin again. He Greatly Comforted me by such eagerness, which could proceed only from the holy Ghost, Who kept the

L'apliquoit fortement aux prieres que ie faisois tout haut et en son nom par ce qu'il ne pouuoit plus Les faire Luy méme Il ramassoit de temps en temps ses forces pour m interroger sur Le Paradis afin que Je Le Confirmasse dans L esperance qu'il auoit d'y aller et que J augmentasse La Consolation quil en receuoit: Il eut vers La fin des moments de douleur si pressantes quelle Le fit eclatter dans quelque parole dimpatience que J arrestay aussytót en Luy disant que cette Impatience deplaisoit a Dieu et qu il deuoit supporter Le mal qu il sentoit pour satisfaire a ses pechez passez: Il acquiesca facilement, Il Conceut de La douleur de son Emportement, et Je luy donnay L'absolution apres Laquelle il demeura paisible Jusqu'a La mort sans donner Le moindre signe d impatience quelque grande que fut La douleur que son mal luy Causoit: Je luy fermay Les yeux et ne pus mempescher de L embrasser et de Le baiser Le voyant mort tant La ioye que jauois etoit grande et L'assurance quil prieroit fortement pour moy deuant Dieu selon La promesse qu il m'en auoit faite.

patient's attention fixed, in spite of his sickness, upon the prayers that I said aloud on his behalf, since he could no longer say Them Himself. From time to time, he rallied his strength to question me respecting Paradise, in order that I might Confirm Him in His hope of going thither, and that I might add to The Consolation that he derived from it. Toward The end, he felt at times such violent pains that they betrayed Him into uttering exclamations of impatience; but I checked them at once by telling Him that such Impatience was displeasing to God, and that he must endure The pain that he felt, in order to atone for his past sins. He readily acquiesced, He Felt contrition for his Outburst, and I gave him absolution; after Which he remained quiet Until death came, without manifesting The slightest sign of impatience, however great might be The pains Caused by his disease. I closed his eyes, and could not refrain from embracing and kissing Him when I saw Him dead — so great was The joy that I felt, and such my assurance that he would earnestly pray to God for me, as he had promised."

CHAP. 7.

DES MISSIONS DE LA CONCEPTION ET DE S^T. MICHEL A TSONNONTOUAN

NOUS n'auons Jamais fait nos fonctions auec plus de repos et auec plus de Liberte que cette année, Le P. Raffeix etant arriué a La Conception a La fin du mois de Juillet vn mois apres ie m'en reuins mettre a s^t. Michel d'ou i'etois sorty depuis vn an tant a cause que Le village auoit brulé tout entier qu'a cause que i'etois resté seul a tsonnontouan J'y ay reçu tout Le Contentement que ie pouuois esperer de nos Chretiens tant par Leur assiduité a frequenter La Chapelle soir et matin pour La priere et par Leur exactitude a se trouuer tous Les Dimanches a L instruction que ie Leur fais deuant La messe que par Le Zele que plusieurs deux temoignent pour soustenir Le party de La foy quand il se trouue des Libertins qui parlent Contre vne

[Le P. Raffeix a soin de la première et le P. J. Garnier qui s'employe En la seconde parle de l'vne et de l'autre en ces termes.

Nous n'auons iamais fait nos fonctions auec plus de repos, et nous n'auons jamais publié icy l'Euangile auec plus de Liberté que cette année; aussy auons nous esté ecoutés des infideles autant bien que nous le pouuions souhaiter; et nous auons reçu tout le contentement que nous deuions esperer et de nos chretiens. Ils ont fait paroitre une pieté tres grande se trouuant a la chapelle non seulement les dimanches

CHAP. 7.

OF THE MISSIONS OF LA CONCEPTION AND OF ST. MICHEL AT TSONNONTOUAN.

"WE have Never performed our duties in greater quiet and with more Freedom than this year. Father Raffeix arrived at La Conception at The end of the month of July; and, a month afterward, I returned to st. Michel, whence I had gone forth a year before,—both because The village had been entirely consumed by fire, and because I alone remained at tsonnontouan. Here, I have experienced all The Satisfaction that I could hope to obtain from our Christians,—through Their assiduous attendance in The Chapel, night and morning, at prayers, and Their punctuality in coming every Sunday to The instruction that I give Them before Mass; and through The Zeal that several of them manifest in taking The part of The faith when any Irreligious men speak Against it. One

[Father Raffeix has charge of the former, and Father Julien Garnier, who labors In the latter, speaks of both as follows:

"We have never performed our duties in greater quiet and have never preached the Gospel here with more Freedom than this year. We have been listened to by the infidels more attentively than we could have hoped; and we have derived all the satisfaction that we could expect from our christians. They have displayed very fervent piety by coming to the chapel—not only on sundays and festivals, but also

et les festes, mais aussy les iours ouuriers auec vne assiduité et vne exactitude bien admirable, et ils n'ont pas moins fait esclater leur Zele quand il a eté question de prendre hautement le party de la foy quand elle a été attaquée par les idolatres

vne] personne ayant dit vn jour dans vn festin superstitieux quelle faisoit que La Crainte de mes reprimandes La retenoit depuis long temps dans son deuoir; La Crainte de Dieu et de ses Chatimens deuroit t'y retenir pour toujours Luy dit vn bon Chretien qui étoit La present et Comme il est sçauant en nos mysteres Il fit ensuite vne bonne instruction a tous Les assistans.

Ce qui donne plus de Credit a La *priere* est L exemple des anciens qui viennent Les premiers prier Dieu. Le Chef des hurons ne Laisse point passer d'occasion sans exhorter [tout le monde mais] principalement Les vieillards a embrasser La foy tout de bon et sans L attache quils ont a recourir aux remedes superstitieux dans Leurs maladies Cette Eglise se pourroit notablement accroistre en peu de temps. Les Neutres et Les onnontioga deux nations qui font vne partie *de ce bourg* [du bourg de s^{t}. Michel] se sont enfin appriuoisez a L exemple des hurons et viennent maintenant *Communement a La priere* Comme eux. [en la Chapelle pour y prier, et y receuoir Les Instructions qui nous Leur donnons.]

Comme il ny a pas encore de Chapelle au bourg de s^{t}. Jacques qui est pour Le moins vne fois plus grande que celuy de s^{t}. Michel. Je suis obligé de suppleer par de frequentes visites que i'y fais parcourant Les Cabanes tant pour y baptiser Les enfans malades que pour y Instruire

on working-days — with most admirable assiduity and punctuality; and they have manifested their Zeal to no less a degree whenever it was necessary to uphold boldly the faith, when it was assailed by the idolaters.

" One] day a person said, at a superstitious feast given by himself, that it was The Fear of being reprimanded by me that had kept Him for a long time to his duty. ' The Fear of God and of his Punishments should keep thee to it forever,' said a worthy Christian to Him, who happened to be There; and, As he is well versed in our mysteries, He thereupon gave an excellent instruction to all who were present.

" That which gives [It] *prayer* additional Influence is The example of the elders, who are The first to come and pray to God. The Chief of the hurons never Allows an opportunity to pass without exhorting [all the people, but] especially The old men, to embrace The faith in earnest; and were it not for Their persistence in having recourse to superstitious remedies in Their sicknesses, This Church would receive a notable increase in a short time. The Neutrals and The onnontioga, two nations who form part *of this village* [of the village of st. Michel], have at last followed The example of the hurons, and now *Generally* come *to prayers* As do the latter [to the Chapel, to pray, and to receive The Instructions that we give Them].

"*As there is as yet no Chapel in the village of st. Jacques, which is at least twice as large as that of st. Michel, I am compelled to make up for the deficiency by frequently going through The Cabins,— both for the purpose of baptizing The sick children, and for Instructing The sick and other adults. I make Them say prayers after*

Les adultes malades at autres, Je Leur fais faire La priere apres L instruction dans Les Cabanes, et plusieurs me viennent ensuite trouuer a s^t. Michel pour se faire instruire et prier Dieu dans La Chapelle, La plainte qu'vn Chacun me fait quand ie Les vais voir est que nous Leur preferons Les hurons et que de toutes Les bourgades Iroquoises Il n'y a qu'eux qui n'ont pas Chez eux vn missionnaire, si V. R.^ce nous fait La grace de nous en enuoyer vn troisiesme J espere qu'il y sera bien receu il y est necessaire tant pour donner Commencement a vne Eglise qui ne se peut bien trouuer que par vne personne qui reside sur Le lieu que pour plusieurs enfans et adultes qui meurent deuant que ie scache Les maladies et par Consequent sans assurance a cause que ie ne suis pas sur Le lieu quelque diligence qu'on fasse. Il en Echape toujours.

Je n'ay baptisé depuis Le mois de Juillet 1672. 43. enfans dont 29. Jouissent deja du bonheur que Le bapteme Leur a acquis et plusieurs des autres Languissent encore et 12. adultes dont 9. sont morts peu apres Leur baptéme et m'ont Laissé bien des marques de leur predestination outre ceux cy plusieurs enfans sont morts baptisez Les années precedentes. parmy Les adultes que i'ay baptisez La diuine misericorde a paru plus *speciale* [particulierement] sur quelques vns qui sembloient apporter plus de resistance a la grace, Le premier a esté vn vieillard fort attache a toutes Les superstitions du pays et surtout a La principale qui est L'accomplissement des songes. Dieu s'est seruy de cela méme pour son salut Car il a permis qu'apres auoir entendu souuent parler du grand maistre de toutes Choses qui est au Ciel, des misericordes qu il exerce sur ceux qui Luy obeissent

The instructions in The Cabins; and afterward many come to me, at st. Michel, to be instructed and to pray to God in The Chapel. The complaint that Every one has to make when I go to see Them is, that we prefer The hurons to Them; and that, of all The Iroquois villages, theirs is the only one in which no missionary resides. If Your Reverence does us The favor of sending us a third, I expect that he will be well received there. One is needed there, both for the purpose of effecting the Beginning of a Church,—which cannot very well be done except by a person residing on The spot,—and on account of the many children and adults who die before I hear of Their illness—Consequently without assurance of salvation, because I am not on The spot. However diligent I may be, some always Escape me.

"*Since The month of July, 1672, I have baptized 43 children—29 of whom already Enjoy the happiness that baptism has procured for Them, while several of the others still Linger—and 12 adults, 9 of whom died shortly after Their baptism, Giving me many evidences of their predestination. Besides these, several of the children who were baptized in previous years have died.* To some among The adults whom I baptized, The divine mercy manifested itself *in a* more *special manner* [especially], for they seemed to offer more resistance to grace. The first was an old man who was greatly attached to all The superstitions of the country, and especially to The chief one, The fulfillment of dreams. God made use of that very attachment to effect his salvation. He granted to the old man—after he had frequently heard of the great master of all Things who is in Heaven, of his mercies toward those who obey Him, and of the punishments that he inflicts upon those who rebel against Him,—

et des punitions quil fait souffrir a ceux qui Luy sont rebelles, il se l'est representé en songe qui Luy offroit son amitié et luy promettoit toute sorte de biens dans le Ciel. Je n'eus plus de peine a luy persuader Le Lendemain que s'il vouloit ecouter La parolle de Dieu il auroit pitié de Luy, Je n'en doute plus repart Le malade fais moy au plustôt Connoitre ses volontés afin que ie Les execcute.

Vn autre vieillard oüenro de nation que ie sollicitois depuis longtemps *de se faire Chretien* et qui m'auoit toujours rebuté, *tombe malade*, [est saisi d'vne dangereuse maladie] sa femme qui seule pouuoit Luy apporter quelque soulagement tombe aussy malade et meurt quelques iours apres bien Chretiennement Comme elle auoit vescu cet homme se voyant dans Le dernier abandon Commence pour Lors a escouter Les Instructions que ie luy faisois. Il n'eut plus d'autre Consolation sur La terre que Lesperance du Paradis qui s'augmenta toujours en Luy a mesure quil se degoustoit de cette vie.

Je finis par [Je ne dois pas obmettre] Le baptéme d'vne ieune femme qui Languissoit depuis long temps, elle étoit d'vn excellent naturel et fort Innocente et assez portée a ecouter Les instructions que ie luy donnois, mais tous ses parens qui auoient beaucoup d'auersion de La foy luy disoient sans cesse quelle ne m escoutat pas, que ie La trompois quelle trouueroit au ciel des feux au lieu des biens que ie Luy faisois esperer. Comme les sauuages ont beaucoup de respect pour Leurs parens, et croyent facilement tout ce qu'ils leurs disent, Cette bonne femme fut longtemps quelle ne prioit Dieu que Conditionnellement sil est vray qu'on est heureux au Ciel toy

a vision of himself as such, in a dream, offering Him his friendship and promising him blessings of all kinds in Heaven. On The following Day, I had no difficulty in convincing him that, if he would listen to The divine word, God would have pity upon Him. 'I doubt no longer,' said The sick man; 'teach me as soon as possible to Know his will, so that I may do It.'

"Another old man, of the ouenro nation, whom I had urged for a long while *to become a Christian*, and who had always repelled me, *fell ill* [was seized with a dangerous illness]. His wife, who alone could give Him any relief, fell sick also; and, a few days afterward, she died As she had lived, a very good Christian. When that man saw himself thus completely forsaken, he Then Began to listen to The Instructions that I gave him. He no longer had any other Consolation on earth than The hope of Paradise, which ever increased in proportion as he became weary of this life.

"*I conclude with* [I must not omit] The baptism of a young woman, who had been Wasting away for a long time. She was of an excellent disposition, very Innocent, and quite inclined to listen to The instructions that I gave her. But all her relatives, who had a great aversion to The faith, continually pressed her not to listen to me,—telling her that I was deceiving Her, and that in heaven she would find fires instead of the blessings that I led Her to hope for. As the savages have a great respect for Their relatives, and readily believe all that they tell them, This good woman for a long time prayed to God only Conditionally: 'If it be true that one is happy in Heaven, O thou who art Its master, have pity on

qui en es Le maistre aye pitié de moy et m'y Conduis apres ma mort. apres auoir taché Long temps de luy oster Cet soupçons qu on Luy auoit Inspiré, J'eus La Consolation de La voir a La fin de sa vie entierement persuadée des veritez de La foy *et des grands desirs d'aller au Ciel qui luy firent faire* [elle conceut de tres ardens desirs d'aller au Ciel et fit en mesme temps] de grandes Instances d'estre au plustót baptisée: La voyant dans vne si sainte disposition, Je luy accorday sa demande et L estant allé voir Le iour suiuant J'appris qu'elle etoit morte peu apres son bapteme. J appris en méme temps qu'vn enfant blessé d'vn Coup de fleche etoit a L'extremité, Je Le baptisay et vne heure apres il mourut.

Sept adultes et huit enfans baptisez par Le Pere Raffeix et morts peu apres le baptéme ont augmenté Le nombre de ces predestinez.

[Il est du Nombre des 43 Enfans a qui Jay donné Le baptesme depuis vn an, dont 29 Joüissent desia Du bonheur q. ce sacrement Leur a acquis, et qui seront suiuis de plusieurs autres Les quels Languissent encor et ne sont pas pour viure Long temps. Pour Les adultes Je n'en ay baptisé que 12, dont 9 sont mort peu apres me laissant bien des marques de leur predestination.

38 tant adultes qu'enfans baptisés par Le P. Raffeix et morts pour la pluspart apres Le baptesme ont augmenté Le nombre de Ces predestinez.

Voila vne partie des fruits q. produisent Les trauaux de Ces génereux Missionnaires, qui pendant tout Le Cours de L'année sement la parole de Dieu auec bien des fatigues, menant vne vie plus miserable q. Celle des sauuages mesme; mais au temps

me, and Take me there after my death!' After endeavoring for a Long time to remove The suspicions with which they had Inspired Her, I had The Consolation of seeing Her, at The end of her life, thoroughly convinced of the truths of The faith; *and with a strong desire to go to Heaven, which caused her to make* [she conceived a very ardent desire to go to Heaven, making at the same time] earnest Entreaties to be baptized as soon as possible. When I saw Her animated with such holy dispositions, I granted her request; and, going to see Her on The following day, I heard that she had died shortly after her baptism. I learned at the same time that a child, who had been wounded with an arrow, was at The point of death. I baptized It, and it died an hour afterward.

"*Seven adults and eight children, who were baptized by Father Raffeix and who died shortly after baptism, have increased The number of these elect.*

["It is of the Number of the 43 Children to whom I have administered baptism during the last year; 29 of them already Enjoy The bliss that that sacrament has procured Them, and they will soon be followed by several others, Who still Linger, but cannot live Long. As to The adults, I have baptized only 12, 9 of whom died shortly afterward, leaving me many evidences of their predestination.

"The 38 persons, both adults and children, baptized by Father Raffeix, the majority of whom died after baptism, have increased The number of These elect."

Such is a portion of the fruits produced by The labors of These brave Missionaries, who, throughout The Course of The year, sow God's word with much

de la recolte Venientes autem venient Cum exultatione portantes manipulos suos, se trouuent a la fin de L'année, Les mains Chargées de plus de 200 Enfans et plus de 80 adultes baptisés dont la plus part Jouissent Du bonheur Eternel, estans morts après auoir esté laués dans Les eaux sacrées du baptesme]

toil, leading a more miserable life than That of the savages themselves. But at harvest time, "Venientes autem venient Cum exultatione portantes manipulos suos," they find Their hands at the end of The year Laden with more than 200 Children and over 80 adults baptized,—the majority of whom Enjoy Eternal bliss; for they died after having been cleansed in The sacred waters of baptism.]

De la mission des Outaouacs ou Algonquins

CHAP. 1ER.

LA guerre que tous ces peuples ont auec Les Nadouessi Les a obligez a quitter Le lac superieur et a venir se placer dans le lac Huron, ou La paix qu'ils ont auec L'Iroquois Leur a preparé vn asile contre leur nouuel ennemy. La Diuine prouidence semble Les auoir voulu ainsy ramasser quasi en vn méme lieu et les rendre moins errants afin de donner Plus de facilité aux missionnaires de les aller trouuer pour Leur montrer Le Chemin du ciel. c'est ce qu'ils ont fait cette année auec vn succés plus considerable que Les *autres années* [precedentes] et auec vne benediction de Dieu plus abondante. Ils ont éclairé de la lumiere de L'Euangile plusieurs nouuelles nations; et ils ont baptisé plus de quatre cent personnes. il est vray que ce n'a pas été sans de grandes difficultez de La part de ceux méme, au salut desquels ils ont trauaillé. mais ce n'a pas esté aussy sans beaucoup de merueilles de La part de Dieu qui a voulu fauoriser Leurs trauaux de ses graces Les plus extraordinaires et Les plus Eclatantes.

Nous distinguons ces missions en quatre qui sont toutes renfermées dans L'espace de plus de trois cent Lieues.

La premiere est La mission de sainte Marie du sault

Of the mission of the Outaouacs or Algonquins.

CHAP. I.

THE war that all these tribes wage with The Nadouessi has compelled Them to leave lake superior, and to come and settle on lake Huron, where The peace that they have with The Iroquois procures Them an asylum against their new enemy. It seems to have been the will of Divine providence to gather Them thus together, almost in one spot, and make them less wandering, in order to render it easier for the missionaries to go to them to show Them The Road to heaven. They have done so this year with greater success than in *other* [previous] years, and with a greater abundance of God's blessings. They have illumined several new nations with the light of The Gospel, and have baptized over four hundred persons. It is true, this was not done without great opposition on The part of the very persons for whose salvation they labored; but it was also not without many marvels on The part of God, who deigned to favor Their labors with his most extraordinary and most Signal graces.

We divide these missions into four, which are all comprised within A space of over three hundred Leagues.

The first is The mission of sainte Marie du sault.

The second is The mission of the Apostles, in The northern part of Lake huron.

La seconde est La mission des Apostres dans Le nord du Lac huron

La troisiesme est celle de saint Ignace au suroüest du méme Lac

La quatriesme est celle de sainct Francois Xauier dans La grande baye des Puants.

The third is that of saint Ignace, to the southwest, on the same Lake.

The fourth is that of saint Francois Xavier, in The great bay des Puants.

CHAPITR. 2D.

DE LA MISSION DE STE. MARIE DU SAULT.

CE Lieu que L'abondante Péche du poisson blanc rend considerable deuient tous les iours plus beau et plus commode, surtout depuis que les sauuages s'apliquent a y semer du blé d'Inde, c'est ce qui leur a donné occasion de faire paroitre tout ensemble et leur deuotion venant apporter a L'Eglise Les premieres de leurs bleds, et Leur confiance a La priere allant querir. Le Pere Gabriel Druillettes Leur pasteur, pour venir arroser d'eau benite Leurs Champs, et pour y faire Les prieres ordinaires. L'Eglise qui y a esté nouuellement bastie et quelques beaux ornemens enuoyez par des personnes Charitables, Leur donnent de L'admiration, et Leur inspirent vne haute idée du christianisme. ils sont assidus a y faire Leurs prieres. Ils y écoutent volontiers L'instruction qu'on Leur donne, et prennent plaisir a y chanter quelques beaux cantiques spirituels en leur Langue. c'est aussy auec ioye qu'ils font reflexion a L'auantage qu'ils ont par dessus *toutes Les nations a lentour* [tous Les autres peuples] a qui on a préché L'Euangile d'auoir Les premiers vn lieu basti en L'honneur de celuy qui a tout fait. *Cette ioye est iointe a vne Confiance aimable qu'ils ont en celuy qu'ils vont souuent honorer dans cet edifice sacré dans La crainte raisonnable d'estre attaqués par Les Nadouessi Leur*

CHAPTER 2.

OF THE MISSION OF STE. MARIE DU SAULT.

THIS Place, to which The abundance of whitefish Caught there gives considerable importance, daily becomes more beautiful and more comfortable,—especially since the savages apply themselves to planting Indian corn there. This has given them an opportunity of displaying at the same time their piety, by bringing The first-fruits of their corn to The Church; and Their confidence in prayer, by asking Father Gabriel Druillettes, Their pastor, to come and sprinkle Their Fields with holy water and say The usual prayers over them. The Church that has recently been built there, and some fine ornaments sent by Charitable persons, excite Their admiration, and inspire Them with a high opinion of christianity. They are assiduous in saying Their prayers in the Church, readily listen to The instructions given in it, and take pleasure in chanting beautiful hymns in their Language. They also reflect with joy upon The advantages that they have over *all The surrounding nations* [all The other tribes] to whom we have preached The Gospel, in being The first to have a building erected in honor of him who has made all. *To this joy is added a loving Confidence that they feel in him whom they go frequently to honor in this sacred edifice. In their reasonable fear of being attacked by The Nadouessi, Their enemies, they prefer to Dwell near The Church, rather than in Their own fort.*

ennemy, ils aiment mieux se Loger pres de L'Eglise que dans Leur fort; c'est La méme qu'ils ont voulu metre Leurs femmes et Leurs enfans en assurance, lorsqu'ils sont descendus en traite a Montreal, vn de leurs plus anciens Capitaines qui se nomme IsKouaKite et qui est tout plain de playes qu'il a receues soit de L'Iroquois, soit du Nadouessi, tachoit d'augmenter de temps en temps cette Confiance par Les paroles; surtout apres que Le Pere Gabriel Druillettes auoit appellé le monde auec sa Clochette pour venir a L'instruction; car il faisoit reflexion que Le Pere faisoit passer Les femmes et Les filles dans L'enclos de pieux qui entoure L'Eglise. ce sont veritablement nos Peres disoit il que Les robes noires, qui nous gardent, et qui donnent La vie au sault; retirant nos femmes et nos enfans chés eux, et priant pour nous. JESVS Le Dieu de La guerre. Ouy quoyque Le Nadouessi doiue nous venir attaquer (ainsy que nous L'auons apris) nous mettons toute nostre confiance au Roy du Ciel et de La terre qu'on nous préché. c'est Luy seul qui nous peut garder, c'est Luy qui guerit si souuent nos maladies; C'est Luy qui preserue de tout accident notre jeunesse, Lorsquelle va en traitte ou en guerre, que nous sommes heureux d'estre Logez pres de L'Eglise. Jeunesse femmes et Enfans que personne ne soit paresseux a se trouuer a La Priere. mais Ce n'a pas este sans vne sainte Jalousie des nations d'alentour *que cete Eglise a este bastie au sault* et sans qu'elles ayent voulu auoir Le méme bonheur; en sorte que pour satisfaire vn desir si iuste on a choisy vn lieu bien propre dans La riuiere de saint françois Xauier qui se decharge dans La baye des Puants; on y a déia bastis vne grande Eglise, ou tous Les peuples de ces quartiers viendront de temps en

They even wished to place Their women and children There for safety, when they went down to Montreal to trade. One of their oldest Captains, named Iskouakite,—who is covered with scars from wounds which he has received either from The Iroquois or from the Nadouessi,—endeavored from time to time to increase that Confidence by His discourses. He did this especially when Father Gabriel Druillettes called the people with his Bell to come to The instruction; for he observed that the Father caused The women and girls to pass inside The palisaded enclosure that surrounds The Church. "They are truly our Fathers," he said, "These black gowns who protect us and give life to the sault, by receiving our women and children into their house, and by praying for us to JESUS, The God of war. Yes, although The Nadouessi are about to attack us (as we have learned), we place all our confidence in the King of Heaven and earth, whom they preach to us. He alone can protect us; He it is who so frequently cures our diseases; He it is who preserves our young men from accident When they go to trade or to war. How fortunate we are to be Lodged near The Church! Young men, women, and Children, let no one be slow in going to The Prayer." But It was not without a holy Jealousy, or without a desire to have The same happiness, on the part of the surrounding nations, *that this Church was built at the sault;* and therefore, in order to satisfy so just a desire, a most suitable spot has been selected on The river of saint françois Xavier, which discharges into The bay des Puants. Already a large Church has been built there, to which The tribes of that quarter will resort from time to time, during the fishing and Hunting season, to be instructed in the truths of Christianity. While these two Edifices were being erected, fervor was

temps a L'occasion de leur péche et de Leur Chasse se faire instruire des verités du Christianisme. en méme temps que L'on a eleué ces deux Edifices La ferueur s'est augmentée parmy ces peuples: et il semble que Dieu ayt voulu recompenser Leur Zele a Les demander, par vn nouueau Zele a embrasser La foy. Les missionnaires qui selon leur Coûtume se sont assemblez pour deliberer, de diuerses Choses qui touchent ces missions, ont auoüé que Jamais Les sauuages n'ont paru mieux disposez pour receuoir L'Euangile qu'ils Le sont a present [cest ce qui sera aisé de remarquer par Les discours suiuants.] *et certes cet empressement si public qu'ils temoignent auoir pour voir des Eglises basties dans Leur pays en est vne preuue bien sensible puis que rien ne paroit Les interesser et les pousser a ce desir que le dessein veritable et sincere d'auoir vn lieu ou ils puissent prier et se faire instruire. Les sauuages de La nation des KichaoneiaK* [sc. *Kichkakoneiak*] *ne se sont pas contentez de cet empressement. ou de La ioye de voir qu'on Leur auoit accordé cette grace, mais outre cela ils ont montré vn attachement extreme a ne pas s'eloigner pour touiours de celle qu'on leur auoit bastie. Le Demon ialoux du profit qu'ils deuoient retirer de La proximité tant de L eglise que des Missionnaires sembloit auoir excité ceux de Kaentoton a Les solliciter de venir habiter dans Leur pays, ou bien Loin d'y auoir quelque edifice dedié a Dieu. La poligamie et Les Jongleries semblent auoir dedié a L'enfer La pluspart des Cabanes, tant elles y regnent auec insolence. ces instrumens du Demon firent tout Leur possible pour venir a bout de Leur dessein; car ils firent premierement des presens aux anciens du sault qui etoient de Leurs parens, en suite ils s adressent*

increasing among these tribes; and it seems to have been God's will to reward Their Zeal in asking for Them, by additional Zeal in embracing The faith. The missionaries, who have assembled, according to their Custom, to deliberate upon various Matters connected with these missions, have acknowledged that The savages have Never been better disposed to receive The Gospel than at present [and this will readily be observed in The following memoir]. *And assuredly the very open eagerness that they manifest to see Churches built in Their country is an evident proof of this, since nothing seemed to interest Them, and to excite that wish in them, except the true and sincere desire to have a place in which they could pray and be instructed. The savages of The Kichkakoneiak tribe have not been content with that eagerness, or with The joy of seeing that that favor has been granted to Them; but, in addition to that, they have manifested an extreme desire nevermore to move away from the place that has been built for them. The Demon, jealous of the benefit that they would derive from The proximity both of The church and of the Missionaries, seemed to have incited the people of Kaentoton to solicit Them to go and dwell in Their country,—where, Far from there being an edifice dedicated to God, polygamy and Jugglers' arts seem to have dedicated most of the Cabins to hell, with such insolence do they prevail there. Those instruments of the Demon did everything in Their power to carry out Their design. In the first place, they gave presents to the elders at the sault, who were Their relatives. Then they applied secretly to the chief of the Young men, also giving Him fine presents; they offered Him the choice of any one of Their girls for his second wife, and finally promised to make Him the chief of Their warriors. All these allurements might have caused a*

secrettement au chef de la Jeunesse, ils Luy font aussy de beaux presents, Luy offrent celles de Leurs filles qu'il voudroit pour étre sa seconde femme et L'assurent en dernier Lieu qu'ils Le feroient chef de Leurs guerriers. Tous ces attraits auroient pu faire succomber vn sauuage moins fidele que L'etoit celuy cy, mais Luy pour rompre vne bonne fois tous Leurs desseins et pour se deliurer de Leur importunité, vient prier Dieu a L'eglise, et ensuite declare tout ce qui se passe au Pere Gabriel Druillettes, et L'assure qu'il est resolu de ne quitter ny L'Eglise ny La commodité de pouuoir estre instruit, Luy racontant en méme temps Les faueurs que ceux de son pays auoient reçeu par Le moyen de La priere et Les accidents qui étoient arriuez a ceux qui L'auoient meprises ceux de Kaentoton cependant firent vn dernier effort. et tacherent dans vn conseil d'engager publiquement celuy qu'ils n'auoient pû corrompre en secret. ils exposent Les presents que Leur chef enuoyoit a La nation des KichKaKoneiaK pour Les attirer, et puis s adressant a Luy en particulier, ils iettent deux Colliers de porcelaine a ses pieds et Luy disent c'est toy que nous voulons. ce fut pour Lors que son Pere prit La parole pour Luy, et dit a ceux de Kaentoton, scachez mes freres et mes nepueux, que quand mon fils et tous mes alliez voudroient aller ou vous voulez et quitter de veüe L'Eglise, ie m'y Laisserois trainer en pleurant par auance La perte de ceux qui nous y attiroient, comme vn pere pleure voyant ses enfans enleuez par L'ennemy et emmenez en Captiuité. il continua de Leur parler en cette sorte d'vne maniere Eloquente pour Les persuader de cesser de Les Importuner. Enfin son fils conclut toute L'affaire il opposa L adresse Contre L'adresse il Leur represente que L'ennemy ayant tué vn de Leurs

savage less faithful than he to succumb. But He, in order to confound all Their designs once for all, and to free himself from Their importunities, went into The church to pray to God; then he informed Father Gabriel Druillettes of what was going on, and assured Him that he was resolved not to give up either The Church, or The opportunity of obtaining instruction. At the same time, he related to Him The favors that those of his country had received by means of prayer, and The accidents that had happened to those who had slighted It. The people of Kaentoton, however, made a final effort, and endeavored in a council to bribe publicly him whom they could not corrupt in secret. They displayed The presents that Their chief sent to The Kichkakoneiak tribe to attract Them; and then, addressing Him in particular, they placed two porcelain Collars at his feet, and said to Him: "It is thou whom we desire." Thereupon his Father spoke for Him, and said to those of Kaentoton: "Know, my brothers and nephews, that even if my son and all my kindred wished to go whither you desire them, and to move out of sight of The Church, I could only be dragged thither; and I would weep in advance over The loss of those who would attract us thither, as a father weeps when he sees his children carried away by The enemy and taken into Captivity." He continued to speak to Them thus, in an Eloquent manner, to persuade Them to cease from Importuning his People. Finally his son brought The whole matter to a conclusion, opposing craft To craft. He represented to Them that, as The enemy had killed one of Their relatives, Their honor required that they should avenge that death; and that he was quite ready to accompany Them to war for that purpose. He did This with The design of inducing Them to come themselves and Live near The Church, and to win Them by means of the

parens, il étoit de Leur honneur de venger cette mort; qu'il étoit tout prest de Les accompagner en guerre pour ce suiet: il Le faisoit dans Le dessein de Les attirer eux méme a venir se Loger aupres de L'Eglise, et de Les gagner par Le moyen des sauuages du saut qu'il feroit ioindre auec eux dans cette expedition. ils s'y accordent, et ce braue Chef auant que de partir vient a L'Eglise protester, ainsy qu'il L'auoit déia fait dans vn festin, qu'il renonçoit a toutes Les superstitions dont ils se seruoient allant en guerre, auant qu'on leur eut annoncé L'Euangile, et qu'il ne reconnoissoit que JESVS pour L'vnique maistre de La guerre; vne protestation si publique ensuite d'vne telle fermeté et d'vne telle fidelité d'vn des plus principaux et des plus apparents est Capable de faire beaucoup d'impression sur Les Esprits des sauuages et de donner beaucoup de Credit parmy eux a La predication de L'Euangile; mais Le paragraphe suiuant nous fera voir en cette matiere quelque chose de plus considerable que s'est passé chez Les missisaKiKs.

PARAG. I^ER. DE LA MISSION DES MISSISAKIKS

NOUS Joignons cette mission des missisakiks a La precedente de sainte Marie du sault, parce-qu'elle en est comme vne dependance en étant La plus proche, et que c'est Le méme missionnaire qui a trauaillé a toutes Les deux.

Ce peuple outre La pluralité des femmes et Les superstitions qui Luy sont Communes auec Les autres, est Le plus fier et Le plus superbe de tous ceux d'alentour. cependant Le Pere Gabriel Druillettes qui y auoit esté enuoyé fut receu deux auec toutes Les Caresses dont ces barbares sont Capables. ceux La méme qui auoient La plus grande multitude

savages of the saut, whom he would bring to join them on that expedition. They agreed to this; and the brave Chief, before his departure, came to The Church to protest, as he had already done at a feast, that he renounced all The superstitions to which, before The Gospel had been preached to them, they had had recourse in going to war, and that he acknowledged JESUS alone as The master of war. So public a protestation, following upon such firmness and fidelity, on the part of one of the principal and most notable men must certainly produce a deep impression on The Minds of the savages, and bring The preaching of The Gospel into good Repute among them. But The following paragraph will show us, in connection with this matter, something of greater importance, which happened among The missisakiks.

PARAGRAPH IST. OF THE MISSISAKIK MISSION.

We Unite this mission of the missisakiks to The preceding one of sainte Marie du sault, because it is a sort of dependency thereof, being The nearest to it; and because The same missionary has labored in both of Them.

This tribe, in addition to The plurality of wives and The superstitions that prevail in It, in Common with The others, is The proudest and most arrogant of all in the neighborhood. Nevertheless, Father Gabriel Druillettes, who was sent there, was received by them with all The Kindness of which these barbarians are Capable. Even those who had The greatest number of wives, as well as The most noted Jugglers, were The first to come and pay their respects to Him in Their fashion, as soon as he landed. In addition to this, The two Principal personages among them, whom The rank of Captain of

de femmes, aussi bien que Les plus insignes Jongleurs, furent Les premiers a Le venir saluer a Leur mode aussitôt qu'il se fut debarqué. outre cela Les deux Principaux d'entr'eux a qui Le rang de Capitaines de cette nation sembloit deuoir donner plus de fierté et d'orgueil, furent iustement ceux qui donnerent Le plus de vogue a La douceur et a L'humilité de L'euangile. L'vn d'eux temoignant au pere La ioye qu'il auoit de sa venue, prit La parole et Luy dit. Je ne scay pas robe noire, si ayant si fort inuectiué au sault contre La pluralité des femmes tu me verras de bon œil; ie viens par auance t'assurer qu'il n'y a pas longtemps que ie suis engagé dans ce malheur; mes Liens ne sont pas encore si forts, que ie ne Les rompe, aussitôt que tu auras fait bastir icy vne petite Eglise, mes enfans sont deia baptisez, Je Les ayme, c'est pourquoy ie Les veux voir dans Le ciel, ou ceux qui prirent se voyent a jamais. prends Courage, visite toutes Les Cabanes; instruits mes oncles, mes freres, et mes nepueux, et baptise Les enfans, L'autre Capitaine ne ceda pas a celuy cy, mais meme passa plus auant car ayant fait vn present au méme pere, il Le pria de reuenir Le Lendemain instruire toute sa ieunesse qu'il assembleroit expres, auec asseurance que pas vn ne Luy resisteroit, ie Leur ay déia parlé par mon exemple dit il, et i'ay renuoyé vne seconde femme que j auois prise en consideration de deffunt mon frere a qui elle étoit.

Ces commencements furent suiuis du baptéme de vingt trois personnes entre lesquelles vne moribonde que Le flux de sang auoit epuisé se rendit remarquable Je trouuay dans elle (dit Le Pere Gabriel

the tribe seemed to imbue with more arrogance and pride, were precisely those who brought The gentleness and humility of The gospel most into favor. One of them, in manifesting to the father The joy that he felt at his coming, spoke out and said: "I know not, black gown, whether, after thou hadst inveighed so strongly at the sault against plurality of wives, thou wilt look upon me with a favorable eye. I come in advance to assure thee that I have not long been involved in that misfortune; my Bonds have not yet acquired such strength that I cannot break Them, as soon as thou wilt have erected a small Church here. My children are already baptized; I love Them, and that is why I wish to see Them in heaven, where those who pray see one another forever. Take Courage; visit all The Cabins; instruct my uncles, my brothers, and my nephews, and baptize The children." The other Captain was not less demonstrative; he even went further, for he gave a present to the same father and begged Him to return on The following Day to instruct all his young men, whom he would gather together expressly for the purpose, with the assurance that not one would resist Him. "I have already spoken to Them by my example," he said; "and I have sent away a second wife, whom I had taken out of consideration for my deceased brother, to whom she belonged."

These beginnings were followed by the baptism of twenty-three persons. Among them a dying woman, whom a bloody flux had exhausted, made herself remarkable. "I found in her" (says Father Gabriel Druillettes) "such ardor to receive baptism, such resignation to death,—notwithstanding that

Druillettes) tant d'ardeur pour reçeuoir Le baptéme; tant de resignation pour mourir, nonobstant qu'elle Laissât quatre petits enfans orphelins, et qu'elle fut dans la fleur de son âge, mais sur tout tant d'innocence et tant de sincerité a me declarer sa vie passée Lorsque ie La disposois au baptéme, qu'il sembloit que Dieu L'auoit choisie particulierement pour le ciel. outre ceux qui receurent Le baptéme plusieurs autres Le demanderent, qui ne pouuant pas encore L'obtenir pour eux mémes, faisoient instance qu'on L'accordât a Leurs enfans, La ferueur de vingt adultes dont cette Eglise étoit seulement composée auant que Le Pere y allât a sans doute merité aupres de Dieu ces effects de La grace pour Les autres. entr'autres choses Leur exactitude a s'examiner pour La confession et Leur sincerité a declarer tou*tes*[s] Les *seuretez* [secretz] de Leur Conscience méme hors de ce sacrement consola extremement Le Pere et Luy fit reconnoistre et admirer Le doit de Dieu qui tout seul auoit conserué dans Leurs cœurs Le veritable esprit du Christianisme quoy qu'il y eut déia Long-temps que La pluspart d'entr'eux n'auoient vue de missionnaire. il n'a pas été moins consolé Lorsqu'il Luy a fallu quitter cette mission, Les Capitaines et Les anciens L'ayant prié instamment de reuenir au printemps pour continuer de Les instruire.

PARAG. 2^{E}. DE QUELQUES MERUEILLES QUE DIEU A FAIT A S^{TE}. MARIE DU SAULT

TOUS ces peuples qui se conduisent fort par Les sens auoient besoin que Dieu Les instruisit d'vne maniere sensible, non seulement par La predication des missionnaires mais encore par La veue de

she Left four little orphan children, and that she was in the flower of her age,—and, above all, such innocence and such sincerity in baring her past life to me When I prepared Her for baptism, that it seemed as if God had chosen Her especially for heaven." Besides those who received baptism, many others asked for It; and, when they could not obtain It as yet for themselves, they entreated that It might be granted to Their children. The fervor of twenty adults, who alone composed this Church before The Father went there, no doubt had obtained from God these effects of His grace for The rest. Among other things, The accuracy with which they examined themselves for confession and The sincerity with which they revealed all The secrets of Their Consciences, even outside of that sacrament, gave great comfort to The Father. It also made Him recognize and admire The finger of God, who alone had preserved The true spirit of Christianity in Their hearts, although The majority of them had not seen a missionary for a Long time. He was no less comforted When, on being compelled to leave this mission, The Captains and elders earnestly begged Him to return in the spring to continue instructing Them.

PARAGRAPH 2ND. OF SOME MARVELS THAT GOD WROUGHT AT STE. MARIE DU SAULT.

ALL these tribes, who are chiefly guided by The senses, needed that God should instruct Them in a sensible manner,—not only by The preaching of the missionaries, but also by The sight of some effect beyond the usual course of nature. The truths of The Gospel would have been too weak had they

quelque effect qui fut au dessus du cours ordinaire de La nature. Les verités de L'Euangile eussent été trop foibles si elles eussent été appuyées vniquement *ne Leur eussent pas paru receuables* sur Le raisonnement et sur Le bon sens, comme L'estude et La politesse Leur manque, il Leur falloit quelque chose de plus grossier et de plus palpable pour faire impression sur Leurs esprits. quoy qu'il se trouue parmy eux des esprits aussy capables des sciences que Le sont ceux des Europeans, cependant Leur education et La necessité de Chercher Leur vie Les a reduit a cet état que tous Leurs raisonnements ne passe point ce qui appartient a La santé de Leurs corps a L'heureux succés de La Chasse, de Leur péche de La traite et de La guerre; et toutes ces Choses sont Comme autant de principes dont ils tirent toutes Leurs conclusions, non seulement pour Leur demeure Leurs occupations et Leurs façons d'Agir, mais méme pour Leurs superstitions et Leurs diuinitez. Ainsy c'est vne marque que Dieu veut tout de bon attirer a sa connoissance ces pauures Aueugles et esclaues des sens, puisqu'il daigne bien depuis quelques années employer sa toute puissance dans La guerison des malades et autres merueilles semblables, pour Leur fournir des preuues de la verité de L'Euangile qui Leur soient proportionnées, c'est ce qu'il a fait cette année aussy bien que Les autres, nous n'auons Choisy que quelques vnes de ces merueilles en Laissant vne grande quantité d'autres pour euiter La Longueur.

Vn Party de Chichigoueks composé de dix ou douz guerriers, auoit eu Le soin d'aller se faire instruire au sault et de demander La benediction du Dieu des

rested solely *would not have appeared admissible to Them* on reason and common sense. As study and refinement are wanting in Them, something of a grosser and more palpable nature was needed to produce an impression on Their minds. Although there be among them minds as capable of understanding the sciences as are those of Europeans, nevertheless Their training and The necessity of Seeking Their livelihood have reduced Them to such a condition that all Their reasoning does not go beyond what relates to The health of Their bodies, The success of Their Hunting and fishing, and good fortune in trade and in war. And all these Things are, As it were, so many axioms from which they draw all Their conclusions,—not only as regards Their residence, occupations, and manner of Acting, but even as regards Their superstitions and divinities. Thus it is a proof that God really wills that these poor people, who are Blind and the slaves of the senses, should be brought to know him, since he deigns for so many years to exert his almighty power in curing the sick and performing other similar marvels, to give Them evidences of the truth of The Gospel adapted to Their intelligences. This is what he has done this year, as well as in previous ones. We have Selected only some of those marvels, Leaving out a great many others to avoid being too Diffuse.

A Band of Chichigoueks, consisting of ten or twelve warriors, had taken care to go and be instructed at the sault, and to ask The blessing of the God of hosts, previous to Their leaving to wage war against the nadouessi, Their enemies. God so blessed Their undertaking that, after embarking in three Canoes,

armées auant Leur depart pour aller contre le nadouessi Leur ennemy; Dieu benit tellement Leur entreprise que s'estant embarquez dans trois Canots non seulement ils enleuerent a Lennemy treize Cheuelures, et emmenerent deux petites Captiues, mais qu'encore ayant été rencontrez a Leur retour par sept canots ennemys qui Les enuironnerent et qui dechargerent sur eux pendant vn Long espace de temps Leurs fleches, ils n'en furent aucunement endommage et pas vn d'entr'eux ne fut méme blessé. a Leur retour ils raconterent eux méme cette merueille vinrent rendre graces a Dieu de cette faueur. Leurs femmes et Leurs enfans firent paroitre Leur pieté et Leur Zele amenant Le Lendemain a L'Eglise Les deux petites Captiues et Leur aprenant a prier Dieu et a faire Le signe de La croix. Le Capitaine de cette bande, qui s'apelle Kamichisitit a cause qu'il a plus de doits aux pieds que le Commun des hommes, temoigna que ce ne Luy étoit pas vne chose nouuelle de voir quelque effect merueilleux de La priere: Mon fils (dit il) étoit tourmenté d'vne retention d'vrine sans esperance de remede qu'il trouua cependant dans La priere que Luy fit faire Le Pere Gabriel Druillettes; cela m'a obligé depuis a n'auoir plus recours au soleil ny aux songes, mais vniquement au grand genie, maistre des hommes et Le maistre de la guerre, c'est de Luy que i'ay attendu tout Le secours dans L'entreprise que i'ay faite, c'est a luy que i'ay offert cet hyuer La teste des bestes dont ie faisois festin; et c'est Luy enfin que Le iour que i'ay tué ces ennemys, me fit dire a ma jeunesse des Le matin, qu'enuiron Le midy nous arriuerions au Lieu du Combat.

they not only took thirteen Scalps from Their enemies and brought away two little girls as Captives; but when, on Their return, they were met by seven hostile canoes, which surrounded Them and discharged Their arrows at them for a Long time, they suffered not the slightest injury, and not one of them was even wounded. When They returned they themselves related the marvel, and came to give thanks to God for that favor. Their wives and children manifested Their piety and Zeal by bringing The two little Captive girls to The Church on The following Day, and teaching Them to pray to God and make The sign of The cross. The Captain of this band — who is called Kamichisitit, because he has more toes than the Generality of men — testified that it was nothing new for Him to observe some marvelous effect of prayer. "My son" (he said) "was afflicted with retention of urine, without hope of a remedy; this he found nevertheless in The prayer that Father Gabriel Druillettes made Him say. That has since compelled me to cease to have recourse to the sun or to dreams, and to pray only to the great spirit, the master of men and The lord of war. It is from Him that I expected all aid in The expedition that I undertook; to him I offered last winter The heads of all the animals on which I feasted; finally, it is He who, on The day on which I killed those foes, made me say to my young men in The morning that we should arrive at noon at the Spot where the Combat was to take place."

Many others have experienced a similar extraordinary protection on the part of God, especially in The extremity to which disease had reduced Them. In this, God has displayed wonderful condescension

Plusieurs autres ont experimenté vne pareille protection extraordinaire de Dieu, principalement dans L'extremité ou La maladie Les auoit reduits: en quoy Dieu a eu vne merueilleuse condescendance pour nos sauuages de vouloir guerir Leurs malades par La priere, eux qui etoient entestez iusqu'a La folie de cette erreur que La priere faisoit mourir Les malades. vne veufue voyant vn de ses fils trauaillé depuis Longtemps de fieure continue iointe a vne dissenterie et a vn devoyment d'estomach qui Le mettoit hors d'esperance de remede, se resolut de Le porter elle méme sur ses épaules de bien Loing a L'Eglise; Lorsqu'elle y fut arriuée, ce fut vn plaisir de luy entendre dire a nostre Seigneur auec autant de Confiance que de Naïueté. JESVS vous étes Le seul qui pouuez tout. L'été passé i'étois engagée dans Le concubinage, i'étois preste a mourir bien Loin de L'Eglise, i'eus recours a vôtre bonté, et tout d'un coup ie me trouuay guerie: ma fille aisnée L'automne passé étoit si bien arrestée par vn mal de Jambes qu'elle ne pouuoit marcher, La robe noire Luy ayant donné Le baston dont il se seruoit, vous La gueristes si parfaitement que depuis elle a marché auec beaucoup de Liberté sans ressentir aucune incommodité, ayez pitié de mon fils que ie vous viens porter de bien loin; ie suis resolue de ne point ceder aux instances que me fait vn parent de deffunct mon mary de vouloir étre sa seconde femme: Outre cela ie vous promets que tous mes enfans croiront en vous. Lors qu'elle eut dit ces paroles Le Pere Gabriel Druillettes fait prier Le malade, et Luy fait aualler de L'eau benite, et L'on fut etonné que

toward our savages, in being pleased to cure Their diseases through prayer, while they remained stubborn unto folly in the error that prayer caused The sick to die. A widow, who saw her son afflicted for a Long time with continued fever, complicated with dysentery and looseness of the bowels, which placed Him beyond the hope of all remedy, resolved to carry Him herself on her shoulders to The Church, from a Far distance. When she arrived there, it was a pleasure to hear her say to our Lord with as much Confidence as Simplicity: "JESUS, you are The only one who can do all things. Last summer, I was abandoned to concubinage; I was about to die, very Far from The Church. I had recourse to your goodness, and all at once I found myself cured. Last autumn, my eldest daughter was afflicted with a sore Leg, to such an extent that she could not walk. After The black gown had given Her The stick that he used, you cured Her so completely that she has since walked quite Freely, without feeling any inconvenience. Have pity on my son, whom I bring here from a great distance. I am resolved not to yield to the solicitations of a relative of my deceased husband, who wishes me to be his second wife. Besides that, I promise you that all my children shall believe in you." When she had spoken those words, Father Gabriel Druillettes made The sick boy pray, and swallow some holy water. On The Morrow, all were astonished at seeing the young child go to Church with his mother, to thank God for curing him.

The Zeal of a good old man in causing The cross to be honored, was rewarded in the same manner as The faith of that good woman. Among many sick

Le Lendemain ce ieune enfant reuint a L'Eglise auec sa mere remercier Dieu de sa guerison.

Le Zele qu'vn bon vieillard eut pour faire honorer La croix eut vne pareille recompense que La foy de cette bonne femme parmy plusieurs malades qui apres auoir prié a L'Eglise Les vnes pendant trois iours, Les autres pendant Cinq; rendoient graces a Dieu de leur santé, vn ancien fort considerable de la nation de Kichkakoneiac nommé Agouabami ne trouuant pas de remede a vn grand mal de reins, qui auec La fieure, Le tenoit attaché au Lict sans pouuoir rien faire eut recours a l'eau benite qu'on luy appliquoit sur La partie affligée en faisant Le signe de La croix, quelque temps apres voyant qu'il manquoit quelques pieux a L'entour de La croix qui a esté plantée au sault ce qui étoit cause qu'elle n'etoit pas assez respectée; il exhorte sa ieunesse a faire cette reparation; et puis se sentant guery il vient dans L'Eglise auec de grands sentimens de reconnoissance remercier Dieu qui L'auoit si bien payé par auance du petit seruice qu'il Luy auoit rendu. c'est vne chose certainement admirable de voir que Dieu ne dedaigne pas Le peu que font ces barbares pour Luy, et qu'a La moindre priere qu'ils Luy offrent ou au moindre petit seruice qu'ils Luy rendent, il soit si Liberal en Leur endroit des effects Les plus merueilleux de sa toute puissance. il le fait auec tant de bonté et tant de profusion que souuent vne seule famille experimente plusieurs de ces faueurs extraordinaires. on le peut remarquer dans quelques vns des exemples precedents; ausquels nous en adiouterons seulement vn, ou cela paroit auec plus déclat.

Le Pere Gabriel Druillettes faisant sa visite ordi-

persons,— who, after praying in The Church, some for three and others for Five days, returned thanks to God for the recovery of their health,— was an elder, a man of note of the Kichkakoneiac tribe, named Agouabami. He could find no remedy for a severe renal disease, accompanied by fever, which kept Him confined to his Bed, without being able to do anything. He had recourse to holy water, which was applied to The afflicted part by making The sign of The cross. Some time afterward, he observed that some stakes were missing around The cross that had been planted at the sault; and that this was the cause of its not being sufficiently respected. He exhorted his young men to make the repairs, whereupon, feeling himself cured, he entered The Church with deep feelings of gratitude, to thank God who had so well repaid Him in advance for the slight service that he had rendered Him. It is certainly an admirable thing to see that God does not disdain The little that these barbarians do for Him, and that for The least prayer they say, or the slightest service they render unto Him, he shows himself so Liberal toward Them in The most marvelous effects of his almightiness. He does this with such kindness and profusion that frequently a single family enjoys several of these extraordinary favors. This may be observed in some of the foregoing examples, to which we shall add one only, in which this is more strikingly manifested.

While Father Gabriel Druillettes is making his usual visit Along the lower part of the river on Which The Kichkakoneiac tribe have erected their cabins, to within a league of the sault, he learns that a young man, the son of one who has long been a

naire Le Long du bas de la riuiere, sur La quelle La nation des KichKaKoneiac s'étoit cabanée iusqu'a vne lieue du sault, apprend qu'vn ieune homme fils d'vn ancien Chrétien nommé messiben a été surpris tout d'vn coup d'vne telle maladie qu'il a perdu tout sentiment et s'en va mourir; il y accourt incontinent auec La sœur du moribond; il prie Dieu auec elle, pour ce pauure ieune homme, qui ne pouuant pas parler fait signe qu'il entend Le Pere, et qu'il souhaitte Le baptéme auant que de mourir. Le Pere L'instruit autant que cette conioncture Le luy permet, Le baptise et retourne au sault pour y pouuoir dire Le Lendemain La messe aux chrétiens. il n'esperoit pas de reuoir son malade en vie, mais contre son attente il Le vit Le Lendemain a L'Eglise qui venoit rendre graces a Dieu de sa santé et précher publiquement que le baptéme donne la vie, bien loin de faire mourir. c'est sans doute cette faueur qui a fortifié Le Pere de ce ieune homme a ne point ceder aux instances de tous les parens et amis qui Le pressoient de s'eloigner de L'Eglise, et d'aller demeurer a Kaentoton ou la Poligamie et La ionglerie gastent Le peu de Neophites qui y est. La semaine suiuante vne fille que ce méme homme auoit adoptée fut reduite a telle extremité que Le Pere Gabriel Druillettes La trouua au milieu du chemin ou ses parens L'auoient Laissée comme vne malade desesperée. Le Pere s'aproche d'elle mais les parents La repoussent et Luy disent, c'est en vain que tu luy cries, elle est morte, vn mort n'a pas d'oreilles. Le Pere prie pour elle et Luy iette de L'eau benite, qui est tout ce qu'il put faire pour Lors, peu de temps apres il repasse et La trouue guerie, auec resolution

Christian, named messiben, has suddenly been seized with so violent an illness that he has lost consciousness, and is at the point of death. He hastens thither at once, with The sister of the dying man; he prays to God with her for the poor young man, who, being unable to speak, makes signs that he understands The Father and wishes to be baptized before his death. The Father instructs Him as far as circumstances permit, baptizes Him, and returns to the sault, in order to be able to say mass there for the christians on The Morrow. He had no hope of seeing his sick man again alive; but, contrary to his expectation, he saw Him on The following Day, in The Church, returning thanks to God for the recovery of his health, and heard him proclaim aloud that baptism, far from causing death, gives life. Doubtless, it was this favor that gave The Father of that young man strength to resist the solicitations of all his kindred and friends, who urged Him to move away from The Church and go to dwell at Kaentoton, where Polygamy and jugglery corrupt The few Neophytes who are there. During the following week, a girl whom this same man had adopted was reduced to such extremity that Father Gabriel Druillettes found Her in the middle of the road, where her relatives had Abandoned Her, as a sick person whose recovery is despaired of. The Father approaches her, but the relatives repel Him, and say: "Thou callest to her in vain, she is dead; a dead person has no ears." The Father prays for her and sprinkles holy water on Her, which is all that he can do for the Moment. Shortly afterward, he once more passes that way, and finds Her cured, and resolved to be instructed and baptized. Subsequently,

de se faire instruire et baptiser. ensuitte elle a resisté a vn infidele qui auoit fait de grands presents pour La prendre pour sa seconde femme. Cette guerison donna occasion a vn autre de la méme famille de raconter que L'automne precedent La pleuresie, Le mal des Jambes, et L'aueuglement presque acheué L'auoient reduit a desesperer de sa santé. Mais que ses petits enfans la luy auoient obtenue par la priere que leur auoit fait faire Le Pere *Gabriel Dreuillettes* depuis ce temps la, vn de ses deux enfans de trois ans prie Dieu de soy méme et est le premier a presser ses parens de prier.

Cette Liberalité de Dieu enuers ces barbares pour faire experimenter a plusieurs d'vne méme famille Les effects extraordinaires de sa toute puissance est iointe a vne tendresse admirable pour conseruer ce qu'ils ont de plus Cher. Les sauuages sont extremement passionnez pour Leurs petits enfans; et Dieu a semblé prendre vn soin particulier d'vn âge si tendre en le preseruant de la mort a Laquelle il est fort suiet parmi ces nations. En effet quelques anciens ont fait cette remarque que depuis que Le Christianisme a été embrassé, par La nation des KichKaKoneiaK Les enfans ne meurent quasi pas, et que pendant pres d'vn an il n'y en a eu que deux morts nez en punition de leurs meres qui ne vouloient pas quitter le concubinage. De plus vn sauuage du sault faisant Le denombrement des enfants qui étoient morts, trouua que c'estoient Les enfans de ceux qui étoient attachez a la pluralité des femmes, ou de Leurs plus proches parents. *eux méme s'en sont plaints et Dieu a voulu que ses plus propres ennemys rendissent temoignage de sa protection particuliere sur Les chrétiens. La priere*

she refused an infidel who had given great presents to obtain Her for his second wife. This cure gave another member of the same family an opportunity of relating that, in The previous autumn, pleurisy, pain in the Legs, and almost total blindness had caused Him to despair of ever regaining his health; but that his little children had obtained it for him, through the prayer that [The] Father *Gabriel Dreuillettes* had made them say. From that time, one of his two children, aged three years, prays to God of his own accord, and is the first to urge his parents to pray.

This Liberality on the part of God toward these barbarians, in making several members of the same family experience The extraordinary effects of his almighty power, he accompanies with an admirable tenderness in preserving what is most Dear to them. The savages are passionately fond of Their little children, and God has seemed to take a special care of that tender age by preserving it from death, to Which it is very liable among these nations. In fact, some old people have made the remark that since Christianity has been embraced by The Kichkakoneiak tribe, The children hardly ever die; and for nearly a year only two have been still-born, as a punishment to their mothers, who would not give up concubinage. Moreover, a savage of the sault, who counted The number of children that had died, found that they were The children of those who were addicted to polygamy, or of Their nearest relatives. *Those persons themselves have complained of it; and God has willed that his own foes should bear testimony to his special protection of The christians. "Prayer," said they, "injures us at the same time that*

disent-ils nous nuit, en méme temps qu'elle sert a ceux qui L'embrassent. auant que cette robe noire nous reprit d'auoir plusieurs femmes, nos enfans mouroient-ils comme ils font maintenant, c'est assurement Luy qui est cause de leur mort. La chose en est venue iusques la qu'il a fallu la refuter publiquement et Leur faire conceuoir que celui qui est le maistre de la santé et de la maladie de la vie et de la mort prend vn soin particulier de ceux qui le seruent, et neglige ceux qui Le negligent, ou méme les punis par La perte de ce qui leur est de plus cher. outre toutes ces merueilles nous en laissons quantité d'autres de toutes sortes de façons. car Dieu n'a pas fait experimente sa bonté a ces pauures gens seulement dans La guerison de Leurs malades, ou dans La conseruation de Leurs enfans, mais encore La etendue a toutes leurs necessitez auxquelles il a remedié d'vne façon merueilleuse par Le moyen de La priere. car Les vns ont été secourus dans L'extremité de la faim, Les autres ont obtenu vn heureux et extraordinaire succez de leur Chasse, d'autres (outre ceux que nous auons dit) ont éte preseruez comme miraculeusement dans leurs expeditions de guerre, d'autres enfin étans engagez dans des dangers euidens de perir dans les eaux ou sous les glaces, en ont été retirés contre toute Leur attente, et contre le cours ordinaire des Choses; L'effet que ces merueilles ont produit sur L'esprit des sauuages a été grand. La priere a esté accreditée parmy eux plus que Jamais. *Le nombre des baptisez a esté de plus de cent ames, entre Lesquelles il y a eu plusieurs adultes, enfin* [Le nombre des baptisés a esté plus de Cent ames Cette annee 1673 aux années suiuantes, Il a esté encor plus grand, et au dernier hyuernement que le Pere

it serves those who embrace It. Before this black gown reproved us for having several wives, did our children die as they do now? It is assuredly He who is the cause of their death.'' Things came to such a pass that it was necessary to refute this publicly, and to make Them understand that he who is the master of health and of sickness, of life and of death, takes special care of those who serve him, and neglects those who neglect Him,— or even punishes them by The loss of what they hold most dear. Besides all these marvels, there are many others, of all kinds, which we pass over. For God has made these poor people experience his goodness not only in The cure of Their sick, or in The preservation of Their children, but has also extended It to all their necessities, which he has relieved in a marvelous manner by means of prayer. For Some have been succored in The extremity of hunger; others have obtained a happy and extraordinary success in Hunting; others (besides those whom we have mentioned) have been preserved, as by a miracle, in their warlike expeditions; finally, others who have been in manifest danger of perishing, in the waters or under the ice, have been saved contrary to all Their expectations, and contrary to the usual course of Events. The effect produced upon The minds of these savages by those marvels has been great. Prayer has gained more favor with them than Ever. *The number of the baptized has been over one hundred souls, among Whom are several adults. Finally,* [The number of the baptized was over one Hundred souls That year, 1673. In subsequent years It has been greater still; and the last time that Father Druillettes wintered with his savages of the sault, and while on his way down Here, He Alone baptized as Many as 84 persons.] [10]

Druillettes a fait auec ses sauuages du sault et en descendant Icy bas, Il a baptisé Luy seul Jusqu'a 84 personnes] plusieurs iongleurs touchez de Dieu ont renoncé a leurs superstitions dont ils ont declaré publiquement La vanité et L'inutilité, temoignant au contraire La force de la priere, dont ils auoient veu et experimenté les effets fauorables. Il ne faut pas croire cependant que Dieu ayt donné ce succez a La predication de L'euangile sans Le faire payer bien cher aux missionaires, et si il leur a donné cette consolation de voir vn fruict si considerable de Leurs fatigues, il a voulu que ces mémes fatigues ne fussent pas mediocres, et qu'elles fussent méme accompagnez de[s] *cè* danger[s]. Le Pere Henry nouuel, qui a eu grande part a la conuersion de ces infideles, y a pensé Laisser La vie, son intrepidité seule la luy sauua, et fit tomber des mains d'vn iongleur a qui il s'etoit opposé, la hache qu'il auoit prise en furie, et qu'il auoit Leué trois fois pour Le frapper. Peu s'en est fallu aussy que le méme Pere n'ait peri dans Les eaux par deux fois, vne fois a la trauerse de Lance que l'on appelle de saint Joseph ou il disputa la vie pendant vn Long temps contre Les vagues qui a tous momens sembloient le vouloir engloutir. Le recours qu'il eut au chaste epoux de marie dont ce lieu porte le nom, Le preserua contre son attente de cet accident. vne autre fois venant de baptiser deux enfans qui étoient en danger de mourir et s'etant embarqué imprudemment (comme il sembloit d'abord) il fut surpris bien loin du bord d'vn orage furieux, et fut si fort pressé de tous côtéz par les vents La Pluye et le tonnerre, que Le secours humain Luy manquant, il fut obligé d'implorer Le diuin, qui Luy

Several jugglers, touched by God, have renounced their superstitions, The vanity and uselessness whereof they have publicly declared,—testifying, on the contrary, to The power of prayer, whose favorable effects they have seen and experienced. It must not be imagined, however, that God has granted this success to The preaching of The gospel without making the missionaries pay very dearly for It; and, if he has given them that consolation of seeing such considerable results from Their hardships, he has willed that these same hardships should not be slight, and even that they should be accompanied by *this* danger[s]. Father Henry nouvel, who has greatly contributed to the conversion of these infidels, nearly Lost His life. His intrepidity alone saved him and caused the hatchet to drop from the hands of a juggler whom he had opposed,—who had seized it in his fury, and had Raised it three times to strike Him. The same Father also nearly perished in The water on two occasions. The first was while crossing The cove called saint Joseph's, where he struggled a Long time for life against The waves, which at every moment seemed about to swallow him. His recourse to the chaste spouse of mary, whose name is borne by this spot, saved Him from that accident, contrary to his expectation. On another occasion, when he was returning from baptizing two children who were in danger of death, and had embarked imprudently (as it seemed at first), he was surprised very far from the shore by a furious storm. He was so pressed on all sides by the winds, Rain, and thunder that, finding Himself deprived of all human aid, he had recourse to divine assistance, which favored Him more than he thought it would; for, after making a

[fut plus favorable — *Martin*] qu'il ne pensoit. car ayant fait vn vœu a La sainte famille il aborda enfin auec beaucoup de peine au Lieu d'ou il étoit party, et il apperceut que La foudre y auoit abbatu plus d'vn arpent de bois, Dieu Luy ayant voulu faire reconnoitre qu'il Luy auoit fait echaper vn danger en L engageant dans vn autre pour Le preseruer enfin de tous les deux a la fois.

vow to The holy family, he finally with great difficulty landed at the Spot whence he had started; and there he found that The lightning had struck down the trees over an extent of more than an arpent. It was God's will to show Him that he had caused Him to escape from one danger by exposing Him to another, in order to save Him in the end from both at the same time.

CHAPRE. 3E.

DE LA MISSION DES APOSTRES DU LAC HURON

CETTE mission qui auoit donné beaucoup de consolation aux missionnaires Les autres années, par vne prouidence speciale de Dieu, n'a quasi fourni celle cy que d'espines et des difficultez au Pere Bailloquet qui en a Le soin. La cause a été La malice de quelques anciens attachés Leurs erreurs d'vne maniere d'autant plus Criminelle, [qu'ils ont — *Martin*] eu plus de suiet de Les quitter pour se soumettre aux veritez de L'Euangile, que l'on leur préche depuis plusieurs années. ces malheureux qui ont vne grande autorité sur La ieunesse, L'ont presque toute corrompue, quoy qu'elle eut deja en partie embrassé Le Christianisme. Le peu d'estime qu'ils ont pour L'Euangile, ou plutôt L'enuie d'eloigner d'eux Le P. Bailloquet, qui selon Le conseil de saint Paul Les préchoit iusqu'a L'importunité, Leur a fait trouuer cette deffaite que c'etoit aux enfans a prier Dieu Luy reprochant qu'il n'en auoit pas de soin. Le temps disoient ils que tu employe a nous instruire, seroit mieux employé a instruire La ieunesse. c'est ainsy qu'ils se contredisoient eux memes temoignant d'vn côté desirer qu'on fit prier Leurs enfans, et d'vn autre Les eleuant eux mémes dans Leurs superstitions, on ne sçauroit croire combien c'est vne chose sensible a vn missionnaire de voir ainsy peruertir ceux qu'il a instruits.

CHAPTER 3.

OF THE MISSION OF THE APOSTLES ON LAKE HURON.

THIS mission, which in previous years afforded much consolation to the missionaries, through God's special providence, has this year yielded almost nothing but thorns and difficulties for Father Bailloquet, who has charge of it. The cause of this has been The malice of some old men, who were attached to Their errors in a manner all the more Criminal since they have had more occasion to abandon Them, and to submit to the truths of The Gospel, because we have preached to them for many years. Those wretches, who have great authority over The young men, have corrupted nearly all of Them, although a portion had already embraced Christianity. The little esteem that they have for The Gospel, or, rather, Their desire to send away from them Father Bailloquet,—who, according to saint Paul's advice, preached to Them even out of season,—led Them to make use of the pretext, that it was the children who should pray to God, and they reproached Him with not attending to this. "The time," they said, "that thou spendest in instructing us would be better employed in instructing The young people." Thus did they contradict themselves, manifesting on the one hand a desire to have Their children pray, and, on the other, themselves bringing Them up in Their superstitions. It is impossible to conceive with what pain a mission-

Le P. ne La veu que trop souuent a son grand regret; et peu s'en est fallu qu'il ne Luy en ayt coûté La vie, pour n'auoir peu Le voir sans s'y opposer auec Zele, vn iongleur ayant Leué la hache pour le frapper. il a eu souuent prise auec eux pour de pareils suiets, et quoyqu'il n'en ait remporté autre fruit que d'être meprisé et chassé honteusement des Cabanes; il n'a pas Laissé de continuer a Leur rannoncer L'Euangile, tantôt a La porte des Cabanes, tantôt d'vn lieu eleué d'ou plusieurs Cabanes Le pouuoient entendre, tantôt dans Les festins ou ils les trouuoit tous assemblez; mais il ne receuoit par tout pour reponse que des menaces de Le fraper, des iniures et des commendements de se taire, de les quitter et de s'en aller précher a d'autres; La Douceur ne luy a pas plus seruy que La rigueur, et L'attachement funeste qu'ils ont a leurs superstitions a rendu tous Les moyens et toutes Les saintes adresses dont il s'est seruy, inutiles il a méme été enfin exclus des festins, parcequ'il auoit accoutumé d'y faire a haute voix vne priere formellement opposée au dessein secret et Caché que le maistre du festin a accoutumé d'auoir parmi eux de donner a manger au soleil ou a quelque autre fausse diuinité.

Toutes ces difficultez et ces mépris de La priere et du Missionnaire rendent dautant plus considerable La constance de ceux qui malgré ces empechemens font vne profession ouuerte du Christianisme on en voit qui ayment mieux ne se point trouuer aux festins ou Leur antiquité et Leur authorité Leur feroit esperer le premier rang et les meilleurs morceaux, que de ce mettre en danger de manger quelque Chose de consacré a d'autre qu'a celuy qui a tout fait, ou de

ary sees those whom he has taught become thus perverted. The Father has witnessed This but too often, to his deep regret; and it has nearly cost Him His life, because he could not see It without Zealously resisting it,—a juggler, on one occasion, having Raised his hatchet to strike him. He has often had disputes with them on similar subjects; and although he has obtained no other result than to be scorned and ignominiously driven from the Cabins, he has nevertheless continued to preach The Gospel to Them again,—sometimes at The door of the Cabins, sometimes from an elevated spot whence several Cabins could hear Him, sometimes at The feasts where he found them all assembled. But everywhere he encountered only threats of blows, insults, and commands to be silent, to leave them, and to go and preach to others. Meekness served him no more than severity, and Their fatal attachment to their superstitions caused all The means and all The holy skill which he employed to be of no avail. He was even at last excluded from the feasts, because he was accustomed to repeat aloud a prayer formally opposed to the secret and Hidden design that the giver of the feast among them usually has, of giving food to the sun, or to some other false divinity.

All these difficulties and this scorn of prayer and of the Missionary increase still more The constancy of those who, in spite of such obstacles, openly profess Christianity. There are some who prefer not to be present at feasts where Their age and authority would lead Them to expect the first place and the choicest morsels, rather than run the risk of eating Something consecrated to another than him who has made all, or of seeming themselves to sanction This.

sembler Le consacrer eux méme par Leur presence. vne femme parmy eux aime mieux *faire sa Chaudiere* [preparer son repas] a part que de manger de ce dont mange toute La Cabane, parcequ'elle sçait que 4 celuy qui en est Le maistre L'a donnée au Diable. Vne autre a été plus loin elle a cherché La seureté de sa foy dans La solitude, et s'est retirer dans vne Cabane tout a fait separée du village, elle n'a prise pour toute compagnie qu'vne petite fille de six ans, qui sera tout son soulagement dans Les bois pendant L'hyuer méme, et pour ne pas Cacher son dessein dans vne action si genereuse, elle a declaré hautement ne vouloir plus assister a toutes Les assemblées, que ceux de son païs rendoient abominables par Leurs superstitions. cette feruente Chrétienne est toute accoûtumée a De semblables actions; elle faisoit cette année vn assez grand voyage de Nepissing au sault pour Chercher vne robe noire, mais L'ayant rencontrée en ce lieu chés les Amikoueks, elle s'y est arretée, et ioignant La deuotion et Le Zele a La ferueur; Car elle s'est mise en vn lieu assez proche de La petite Chapelle pour auoir La consolation de mener en ce Lieu Les femmes et Les filles qu'elle reconnoistroit auoir de L'inclination pour La priere, afin de Les y instruire et de les y faire prier. c'est ce qu'elle fait auec exactitude et auec ioye, méme auec tant de prudence, et tant de discretion, qu'elle ne Choque aucun des Esprits malfaits de cette nation. elle scait d'ailleurs si bien regler ses mœurs, que Les Langues Les plus medisantes bien loin de trouuer a redire a sa conduite, Luy rendent ce temoignage qu'elle fait honneur a La priere. elle est plus visitée des vns et des autres dans sa retraitte qu'elle ne seroit

by Their presence. A woman among them prefers *to do her own Cooking* [to prepare her meal] apart, rather than eat of what is eaten by all in The Cabin, because she knows that The master of it has given It to the Devil. Another has gone still further; she has sought safety for her faith in solitude, and withdrawn into a Cabin entirely separate from the village. She took for a companion only a little girl, six years old, who will be her sole comfort in The woods, even during The winter. And in order not to Conceal her purpose in performing so courageous an action, she loudly declared that she would no longer be present at any of Those assemblies which the people of her country rendered abominable by Their superstitions. This fervent Christian is quite accustomed to such actions. This year she undertook a rather long journey from Nepissing to the sault, to Seek a black gown; but as she found One at this place, among the Amikoueks, she remained here. She added devotion and Zeal to fervor, For she placed herself at a spot close enough to The little Chapel to allow her to have The consolation of taking to It Those women and girls in whom she discerned An inclination for prayer, so as to instruct Them and make them pray. This she does regularly and joyfully, and even with such prudence and discretion that she Offends none of the distorted Minds of that tribe. Moreover, she knows so well how to regulate her conduct that The Most slanderous Tongues, far from finding fault with what she does, render Her the homage that she does honor to prayer. She receives more visits from all, in her retreat, than if she were in The village; and it seems to have been God's will to reward Her, even in this world, by abundantly

dans Le village, et Dieu semble L'auoir voulu recompenser des ce monde, en Luy rendant auec abondance ce qu'elle auoit quitté pour son amour cette vertu si connue dont elle a pris autrefois les premieres teintures chés Les meres vrsulines de Quebecq ou elle a demeuré, ne L'ont pas empechée de receuoir bien des attaques contre la fidelité qu'elle deuoit a Dieu et a son baptéme, mais elle y a resisté auec vne constance egale a toutes ses autres vertus. en voicy vne entr'autres ou elle a fait paroitre cette année son esprit tout ensemble et son detachement des biens de La terre. Vne de ses amyes Luy presenta dix castors Pour deux Loutres dont elle disoit auoir grand besoin, mais nôtre chrétienne penetrant dans Le dessein de Cette femme et iugeant que ou elle auoit resué deux Loutres, ou se croyoit obligée de Les donner a quelqu'autre qui Les eut réuées; Les lui refusa sans se soucier ny du profit considerable qu'elle auroit pu retirer ny de L'amitié qu'elle auoit contractée auec cette personne ni méme de La parenté qui étoit entr'elles. vne autre Chrétienne a temoigné cette année vne pareille generosité a resister aux instances que Lui faisoit son fils de se Laisser iongler dans sa maladie. et méme Le Jongleur s'étant glissé dans sa Cabane, et s'efforçant de lui persuader de permettre qu'on lui fit ce que personne ne refusoit parmy eux; non seulement elle ne Luy obeit pas mais méme Lui dit tout ce qu'elle put pour L'obliger a quitter son mestier. La méme voyant vn iour que son fils reprochoit au P. Bailloquet, que ne pouuant guerir sa mere, il empéchoit qu'vn autre La guerit; elle se Leua sur son seant, quoyqu'elle fut extremement malade; et puis parlant assez haut,

requiting Her for what she has abandoned for love of him. This well-known virtue — the first rudiments of which she formerly obtained at The ursuline mothers' in Quebecq, where she resided — has not prevented Her from experiencing many attacks against the fidelity that she owed to God and to her baptism; but she has resisted them with a constancy equal to all her other virtues. Here is one instance among others, this year, in which she manifested at the same time her courage, and her indifference to the good things of earth. One of her friends offered Her ten beaver-skins For two Otter-skins, which, the friend said, she greatly needed. But our christian penetrated That woman's design, and concluded that she either had dreamed of the two Otter-skins, or considered herself obliged to give Them to some other person who had dreamed of Them. She refused to give Them to her, without heeding either the considerable profit that she might have made, or The friendship that she had contracted with that person, or even The relationship that existed between them. Another Christian woman displayed similar courage, this year, in resisting her son's entreaties to Allow herself to be treated by a juggler during her illness. And even when The Juggler slipped into her Cabin, and tried to persuade her to permit that he should do to her what no one among them ever refused, not only would she not yield to Him, but she even said all that she could to Him to induce Him to give up his trade. The same woman one day heard her son reproaching Father Bailloquet,— saying that, while he himself could not cure his mother, he prevented another from curing Her. She Raised herself into a sitting posture, although she was very sick; and,

faut il Lui dit elle que mon propre fils fasse des reproches a celui qui a tant de soin de moy? que si la robe noire ne peut me guerir auec ses remedes, veux tu que Le Jongleur Le puisse faire auec ses grimaces? est ce que tu es marry que ie prie? ah que ie voudrois bien que tu eusses le méme bonheur? ie te suis maintenant Inutile, mais pour moy ie suis contente de mourir en priant: entrant vn iour dans La Chapelle elle temoigna souhaitter qu'il y eut de L'eau benite, et depuis ce temps Toutes Les fois qu'elle y en trouue elle prie Dieu tout haut premierement pour ses pechez secondement pour Les pechez de ceux qui dechirent sa reputation et qui par Leurs medisances font tout L'imaginable pour L'obliger a quitter La priere.

speaking aloud, she said to Him: "Must my own son cast reproaches upon him who takes such care of me? If the black gown cannot cure me with his remedies, dost thou wish The Juggler to be able to do So with his grimaces? Art thou sorry that I pray? Ah, how I would like thee to have the same happiness! I am now Useless to thee; but, for my part, I am content to die praying." On entering The Chapel, one day, she expressed a desire that holy water should be there; and from that time, Whenever she finds any, she prays aloud to God,—in the first place for her sins, and secondly for The sins of those who slander her reputation, and by Their calumnies do everything they can imagine to compel Her to abandon prayer.

CHAPITRE 4.

DE LA MISSION DE S^T. IGNACE DES TIONNONTATERONŌNS.

LE Pere Marquette qui a soin de cette mission Mande ce qui suit en forme de Lettre au R. P. Dablon superieur des missions de la Compagnie de Jesus en La nouuelle france.

MON R. P.

Les Hurons appellez Les Tionnontateronnons ou de La nation du petun qui composent La mission de sainct Ignace a michilimakinang Commencerent des L'été passé vn fort proche La Chapelle dans Lequel estoient renfermés toutes Leurs Cabanes; ils se sont rendus plus assidus a La priere, ils ont écouté plus volontiers. Les instructions que ie Leur ay faites, et ont consenti a ce que ie Leur ay demandé pour empécher Les grands desordres et Leurs abominables Coutumes. Il faut prendre patience auec des Esprits sauuages qui n'ont point eu d'autres Connoissances que du Demon, dont eux mémes et tous Leurs ancestres ont été Les esclaues, et qui retombent souuent dans ces pechez dans Lesquels ils ont été éleuez: c'est a Dieu seul d'affermir Leurs esprits volages de Le mettre et de les maintenir dans La grace: et de Leur toucher Le Cœur pendant que nous begayons a Leurs oreilles.

Les Tionnontateronnons se sont trouuez cette année

CHAPTER 4.

OF THE MISSION OF ST. IGNACE AMONG THE TIONNONTATERONNONS.

FATHER Marquette, who has charge of this mission, Writes the following, in the form of a Letter to Reverend Father Dablon, superior of the missions of the Society of Jesus in new france.

MY REVEREND FATHER,

The Hurons called Tionnontateronnons, or The tobacco nation, who compose The mission of saint Ignace at michilimakinang, Began last summer a fort near The Chapel, in Which all Their Cabins were enclosed. They have been more assiduous at prayer, have listened more willingly to The instructions that I gave Them, and have acceded to my requests for preventing grave misconduct and Their abominable Customs. One must have patience with savage Minds who have no other Knowledge than of the Devil, whose slaves they and all Their forefathers have been; and they frequently relapse into those sins in Which they have been reared. God alone can give firmness to Their fickle minds, and place and maintain Them in grace, and touch Their Hearts while we stammer into Their ears.

This year, the Tionnontateronnons were here to the number of three hundred and eighty souls, and they were joined by over sixty souls of the Outaoua-

trois cent quatre vingts ames et plus de soixante ames des Outaouasinagaux se sont rengez auec eux dont quelques vns étant venus de La mission de saint françois Xauier ou Le R. P. André a hyuerné L'an passé auec eux, m'ont parus bien differents de ce que ie les auois veu a La pointe du saint Esprit, Le Zele et La patience de ce Pere a gagné les cœurs pour La foy, qui nous en paroissoient Les plus éloignez ils veulent étre Chrétiens aportent a la Chapelle Leurs enfans pour étre baptisez, et se rendent fort assidus a La priere.

L'Eté passé ayant été obligé d'aller a sainte Marie du sault auec Le R. P. Alloüés Les hurons venoient a La Chapelle durant mon absence aussi assiduement que si i'y eusse été, et Les filles y Chantoient ce qu'elle scauoient. ils comptoient Les iours qui se passoient depuis mon depart, et demandoient continuellement quand ie retournerois: ie ne fus absent que quatorze iours, et a mon arriuée chacun se rendit a la Chapelle, ou plusieurs venoient exprés de leurs Champs quoyque fort eloignez.

J'assistois volontiers a Leurs festins de Citrouilles, ou ie les instruisois et Les inuitois a remercier Dieu qui leur donnoit des viures en abondance tandis que d'autres nations qui n'auoient point encore embrassé Le Christianisme auoient bien de La peine a s'exempter de la faim: Je rendois Leur songe ridicule, et animois ceux qui auoient été baptisez a reconnoitre celuy dont ils étoient Les enfans Adoptifs. ceux qui faisoient festin, quoy qu'encore Idolâtres parloient fort honorablement du Christianisme, ne rougissoient pas de faire Le signe de La Croix deuant tout Le monde. quelques ieunes hommes dont on

sinagaux. Some of the latter came from The mission of saint françois Xavier, where Reverend Father André[11] spent last winter with them; and they appeared to me to be very different from what they were when I saw them at The point of saint Esprit. The Zeal and patience of that Father have won over to The faith hearts which seemed to us to be very averse to it. They desire to be Christians, they bring Their children to the Chapel to be baptized, and they are very assiduous in attending prayers.

Last Summer, when I was obliged to go to sainte Marie du sault with Reverend Father Alloués, The hurons came to The Chapel during my absence, as assiduously as if I had been there, and The girls Sang the hymns that they knew. They counted The days that passed after my departure, and continually asked when I was to return. I was absent only fourteen days; and, on my arrival, all proceeded to the Chapel, to which many came expressly from their Fields, although these were very far away.

I cheerfully attended Their feasts of Squashes, at which I instructed them and called upon Them to thank God, who gave them food in abundance while other tribes, who had not yet embraced Christianity, had great difficulty in preserving themselves from hunger. I cast ridicule on Their dreams, and encouraged those who had been baptized to acknowledge him whose Adopted children they were. Those who gave feasts, although still Idolaters, spoke most honorably of Christianity, and they were not ashamed to make The sign of The Cross before every one. Some young men, against whom jests had been

s'étoit voulu railler pour Les detourner de Le faire, Le faisoient méme dans Les plus grandes assemblées, encore que ie n'y assistasse pas.

Quelques Hurons Chrétiens montez de Quebecq et de Montreal se declarerent d'abord qu'ils ne pretendoient point se trouuer dans Les assemblées ou Dieu seroit offensé, que si on les inuitoit au festin, ils y suiueroient La Coûtume des Chrétiens, ils se rangeoient aupres de moy quand i'y pouuois assister et gardoient Leur Liberté quand i'en étois absent.

Vn sauuage Considerable parmy Les Hurons m'ayant inuité a son festin, ou Les Chefs se trouuerent Les ayant appellez chacun par Leur nom, il Leur dit qu'il vouloit Leur declarer sa pensée afin que Chacun Le sceût, sçauoir qu'il étoit Chrétien, qu il renonçoit au Dieu du songe, et a toutes Leurs Danses pleines de saletez, que La robe noire etoit le maistre de *la* [sa] Cabane, et quil ne quitteroit point cette resolution quoy qu'il pût arriuer, ie pris plaisir de L'entendre et *en méme temps* [ensuite] ie parlai plus fortement que ie n'auois point encore fait, Leur disant que ie n'auois point d'autre dessein que de Les mettre dans Le Chemin du Paradis, que c'estoit Le seul suiet qui m'arrétoit auec eux, et qui m'obligeoit de Les assister au peril de ma vie, des qu'on a dit quelque chose dans vne assemblée Cela s'e*st aussitot* diuulgue [aussitost] dans toutes Les Cabanes, *ce que i'ay bientôt reconnu* [ce qui se reconnoit] par L'assiduité des vns a La priere, et par La malice des autres qui tachent de rendre nos instructions inutiles.

Ayant fait quelque present a vn des neueux d'vn Chef qui mourut L'an passé dans Les bois, Cinq autres nations etant assemblées dans ce Conseil on me fit present d'vn

directed to prevent Them from doing So, made It in The largest meetings, even when I was not present.

Some Christian Hurons who came up from Quebecq and Montreal declared, at the outset, that they would not attend meetings wherein God was offended; that if they were invited to feasts, they would follow The Custom of the Christians. They placed themselves on my side when I was able to be present, and maintained Their Freedom when I was absent.

A savage of Note among The Hurons invited me to his feast, at which The Chiefs were present. After calling each of Them by name, he told Them that he wished to state his intention to Them, so that All might know It,—namely, that he was a Christian; that he renounced the God of dreams, and all Their Dances replete with lasciviousness; that The black gown was the master of *the* [his] Cabin; and that he would not abandon that resolution, whatever might happen. I felt pleasure in hearing Him, and *at the same time* [afterward] I spoke more strongly than I had hitherto done,—telling Them that I had no other design than to place Them on The Road to Paradise; that that was The sole object that detained me with them, and compelled me to assist Them at the risk of my life. As soon as anything has been said at a meeting, It is *at once* spread [immediately] among all The Cabins. *This I soon recognized* [This is recognized] through The assiduity of some at prayers, and through The malice of others, who endeavor to render our instructions useless.

I had given a present to one of the nephews of a Chief who died last year in The woods. Five other tribes were assembled at that Council, and I was given a present of a

grand Collier de Porcelaine pour répondre a ce que i'auois dit que ie pretendois affermir Le Christianisme parmy les hurons qui ne sembloit encore que Commencer, celuy La et toute sa parenté se sont declaré et disent que c'est moy qui gouuerne leur Cabane. pour Le regard de ceux dont ie ne suis point Content si ie fais paroitre par vn seul mot que ie ne Les agrée pas, aussytôt ils viennent eux mémes et ameinent ceux de leur Cabane a La priere. et i'espere que ce qu'ils font par respect et par Crainte se fera vn iour par amour et auec vn desir de se sauuer.

Plus de deux Cens ames étans partis des L'automne pour La Chasse ceux qui sont demeurez icy m'ayant demandé qu'elles danses ie Leur deffendois ie Leur répondis d'abord que ie ne permettrois point celles que Dieu Deffend Comme Les saletez, que pour Les autres que i'en iugerois quand ie Les aurois veues, Chaque danse a son nom mais ie n'ay point reconnu ou il y eust du mal que dans celle qui se nomme de L ours. vne femme impatiente dans sa maladie pour satisfaire et son Dieu et son Imagination fit inuiter vingt femmes Lesquelles etoient Couuertes de peaux d'ours auec de beaux Coliers de pourcelaine, Lesquelles grondoient a La façon des Ours, mangeoient et sembloient se Cacher Comme des ours, cependant que La malade dansoit et disoit de temps en temps qu'on iettast de L'huile dans le feu auec de Certaines superstitions. Les hommes qui étoient les Chantres étoient fort empéchez de satisfaire au dessein de La malade parcequ'ils n'auoient point encore entendu d'airs semblables Cette danse n'etoit point en vsage parmy Les Tionnontateronnons et c'est dequoy ie me suis seruy pour Les en détourner. ie n'ay point deffendu Les autres qui sont indifferentes estimant mon hyuernement bien aduantageux d'auoir empeché auec La grace de Dieu Les saletez et Les nuditez ordinaires, c'est ce que tous Les

large Porcelain Collar in answer to what I had said — that I purposed to strengthen Christianity among the hurons, which seemed as yet only Beginning. That man and all his kindred made a declaration, and said that I alone should govern their Cabin. As regards those with whom I am not Satisfied, if I manifest by a single word that I am not pleased with Them, they at once come of their own accord and bring the inmates of their Cabin to prayer. I trust that what they do through respect and through Fear will one day be done through love, and with the desire of being saved.

Over two Hundred souls left last autumn for The Chase; those who remained here asked me what dances I prohibited. I replied in the first place that I would not permit those which God Forbids, such As indecent Ones; that, as regards The others, I would decide about them when I had seen Them. Every dance has its own name; but I did not find any harm in any of them, except that called "The bear dance." A woman who became impatient in her illness, in order to satisfy both her God and her Imagination, caused twenty women to be invited. They were Covered with bearskins and wore fine porcelain Collars; They growled like Bears; they ate and pretended to Hide Like bears. Meanwhile, The sick woman danced, and from time to time told them to throw oil on the fire, with Certain superstitious observances. The men who acted as Singers had great difficulty in carrying out The sick woman's design, not having as yet heard similar airs, for That dance was not in vogue among The Tionnontateronnons. I availed myself of this fact to dissuade Them from the dance. I did not forbid others which are of no importance; for I considered that my winter's sojourn among them had been profitable,— inasmuch as, with God's grace, I had put a stop to The usual indecencies and exposure of

Chefs ont resolu de ne plus permettre, et ou ie Les ay engagez dans Les grandes assemblées, mais nous deuons toujours nous deffier et des embuches du demon et de Leur grande inconstance; ie tachay de persuader a quelques huronnes de ne point se trouuer a toutes ces danses qui duroient pour L'ordinaire vne bonne partie de La iournée, mais elles me dirent qu'elles n'auoient que ce temps la pour se diuertir; puis que Dailleurs ie ne Les Leur deffendois pas, d'autres aussy ne s'y sont point trouuez du tout de peur d'offenser Dieu.

L'hyuer quoyque rude n'a point empéché Les sauuages de venir a La Chapelle. plusieurs s'y sont *venu* [rendus] deux fois Le iour, quelque vent et quelque froit qu'il ait fait, des L'automne ie commencay d'instruire *pour* [Les vns a] faire des confessions generalles, [de toute Leur vie] et d'en disposer d'autres qui n'en auoient point faits depuis Leur baptéme, ie n'aurois pas cru que des sauuages eussent pû rendre vn conte si exact de tout*e Leur vie, ils me prioient de ne point leur donner L'absolution iusques a ce qu'ils eussent tout dit quelques sauuagesses été plus de quinze iours a s'examiner, et enfin me demandant que ie Leur donnasse L'absolution, elles me disoient quelles viendroient me dire ce qu'elles se souuiendroient n'auoir point encore confessé, elles ont bien paru bien Changées depuis ce temps la aussy bien que quantité d'autres n'assistant point aux danses ou me venant demander auparauant ce qu'elles feroient, quelques vnes importunées par des principaux du village d'aller par Les Cabanes demander ce qu'elles souhaittoient ne Le voulurent point faire sans m'en parler, et quoy que ie Leur eusse permis vne d'entre elles ne le voulut point faire.* [ce qui s'est passé pendant tout Le Cours de Leur vie, aussy s'en trouuoit il qui

the naked person. This all The Chiefs have resolved no longer to permit, and I have urged Them to it in The large assemblies. But we must always distrust the devil's ambushes, and Their great inconstancy. I tried to induce some huron women not to be present at any of those dances, which generally lasted a good part of The day; but they told me that they had only that time in which to divert themselves, and that, Moreover, I did not forbid Them to Dance. Others did not go there at all, for fear of offending God.

Although the winter was severe, it did not prevent The savages from coming to The Chapel. Many *came* [proceeded] thither twice a day, however windy and cold it might be. In The autumn, I began to give instructions *for* [to Some to make] general confession [of Their whole lives]; and to prepare others, who had not confessed since Their baptism, to do the same. I would not have believed that savages could render so exact an account of all *Their lives. They begged me not to give them absolution until they had said all. Some savage women spent more than a fortnight in examining themselves; and when at last they asked me to give Them absolution, they said that they would come and tell me what they could remember not having confessed. From that time they, as well as many others, seemed greatly Changed, not attending the dances, or else coming first to ask me what they should do. Some who were importuned by the principal men of the village to go through The Cabins to ask what they wished, would not do So without speaking to me about it; and although I had permitted Them, one of them would not do so.* [that had occurred during The whole Course of Their lives. There were also some who spent more than a fortnight in examining themselves. I found Them

ont employé plus de quinze Jours a s'examiner. Je Les ay trouue bien changées depuis ce temps La de sorte qu'ils ne vouloient pas vn iour assister aux festins ordinaires sans m'en demander auparauant La permission.]

Comme Les sauuages ont de fortes imaginations elles Lont souuent gueries dans Leurs maladies, Lorsqu'on Leur accorde ce qu'elles souhaittent, Leurs medeçins qui ne connoissent rien dans Leurs maux Leurs proposent quantité de Choses dont elles pourroient auoir enuie quelquefois La malade Le declare, et on ne manque point de la luy donner, d'autres aussy durant cet hyuer Craignant qu'il ny eust de L'offense. ont toujours constamment répondu qu'ils ne souhaittoient rien, et qu'ils feroient ce que La robe noire Leur diroit.

Je ne manquay pas durant L'automne de les aller visiter dans Leurs Champs ou ie Les instruisois et Leur faisois prier Dieu, et Leur assignois ce qu'ils auoient a faire, tous Les iours i'allois aussy souuent Les visiter principalement ceux [et] celles qui a cause de leur âge ne pouuoient pas venir a La Chapelle, vne femme Aueugle instruite autrefois par Le R. P. Brébœuf n'a point oublié ses prieres depuis tant d'années, elle prie Dieu tous Les iours pour qu'elle ne meure point hors de La grace, et i'admirois ses sentimens. d'autres femmes âgées a qui ie parlois de L'enfer en fremissoient; et me disoient qu'elles n'auoient point eu d'esprit dans Leur ancien pays, mais qu'elles n'auoient point tant commis de pechez depuis qu'elles auoient été instruites.

Ny ayant point encore de Cloche a la chapelle ie Les allois aduertir toutes Les veilles des festes, ie Leur faisois quand Le temps Le permettoit, vn petit discours, ou ie renfermois toujours ce qu'ils étoient obligez de croire, et

greatly changed from that time,—so much so that, one day, they would not attend the usual feasts without first asking My permission.]

As The savages have vivid imaginations, they are often cured of Their sickness When They are granted what they desire. Their medicine-men, who know nothing about Their diseases, propose a number of Things to Them for which they might have a desire. Sometimes The sick person mentions It, and they fail not to give it to him. But many, during the winter, Fearing that it might be A sin, always replied with constancy that they desired nothing, and that they would do whatever The black gown told Them.

I did not fail during The autumn to go and visit them in Their Fields where I instructed Them and made Them pray to God, and told Them what they had to do. I also made frequent and regular visits to them,—especially those who, owing to their advanced age, could not come to The Chapel. A Blind woman, who had formerly been instructed by Reverend Father Brébœuf, had not during all those years forgotten her prayers; she daily prayed to God that she might not die without grace, and I admired her sentiments. Other aged women, to whom I spoke of hell, shuddered at it, and told me that they had had no sense in Their former country, but that they had not committed so many sins since they had been instructed.

Since there was as yet no Bell for the chapel, I went to notify Them on The vigils of all the feasts. When time permitted, I delivered a short discourse to Them, in which I always included what they were obliged to believe, and The principal things from which they should abstain. I also seized The opportunity to speak to some of them in private, to inculcate what I considered most necessary to Them.

Les choses principales dont ils deuoient s'abstenir, ie prenois aussy Le temps de parler a quelques vns en particulier pour Leur inculquer ce que ie croyois Leur être plus necessaire.

J'ay baptise [cette annee] vingt huict enfans dont L'vn etant parti de sainte Marie du sault sans *etre baptise* [auoir receu ce sacrement] comme me L'auoit escrit Le R. P. henry Nouuel *pour y prendre* [affin q. J'y prisse] garde tomba malade sans que Je le sçeusse mais Dieu permit qu'instruisant dans ma Cabane deux sauuages considerables et d'esprit; ils me demanderent si vn tel enfant qui étoit bien malade étoit baptisé, i'y allay aussitot Je *Le baptisay* [Luy donnay Le baptesme] et il mourut La nuit suiuante. d'autres [enfans] sont aussy morts *qui* [et] sont allez en Paradis, ce sont les consolations que Dieu nous enuoye qui nous font estimer nôtre vie d'autant plus heureuse qu'elle est miserable.

J'ay aussi baptisé deux Adultes dont vne femme se faisoit instruire il y a plus d'vn an, ie L'auois toujours differée, iusques a ce que la voyant bien resolue de seruir Dieu, ie La baptisay, Le iour de L'annonciation, elle ne manque pas de venir pour L'ordinaire trois fois le iour a la Chapelle ou elle demeure plus long temps que les autres pour acheuer ses prieres.

Dieu a particulierement assisté Les Hurons qui étoient a la Chasse Les ayant Conduits dans des lieux ou ils ont tué grande quantité d'ours, de Cerfs, de Castors, et de Chats sauuages, plusieurs bandes n'ont pas manqué de garder ce que ie Leur auois ordonné pour Les prieres Le songe auquel ils auoient recours autrefois a passé pour vne Chimere dans leur esprit, et s'il est arriué qu'ils ayent reué sur L'ours. ils n'en ont pas tuez pour cela au

I baptized [this year] twenty-eight children. One of them, who left sainte Marie du sault without *being baptized* [having received that sacrament],—as Reverend Father henry Nouvel had written to me, in order that I might attend to it,—fell ill without my knowing of it. But God permitted that, while I was instructing in my Cabin two savages of note and of intelligence, they asked me whether such and such a child who was very ill was baptized. I proceeded thither at once, *baptized It* [administered baptism to It], and it died The following night. Others [children] have also died, *who* [and] have gone to Paradise. Such are the consolations that God sends us, and that make us consider our life the more blessed, the more wretched it is.

I also baptized two Adults, one of whom, a woman, had come for over a year to be instructed. I had always put Her off until at last, when I saw that she was fully resolved to serve God, I baptized Her, on The day of The annunciation. She does not fail to come, as a rule, three times a day to the Chapel, where she remains longer than the others to finish her prayers.

God has aided in a special manner The Hurons who went to Hunt; for he Led Them to places where they killed a great number of bears, Stags, Beavers, and Wildcats. Several bands failed not to observe the directions that I had given Them respecting prayers. Dreams, to which they formerly had recourse, were looked upon as Illusions; and, if they happened to dream of bears, they did not Kill any on account of that; on the contrary, after they had had recourse to prayer, God gave them what they desired. This, my Reverend Father, is all that I can write to Your Reverence respecting this mission, where men's minds are more gentle, more tractable, and better

contraire ayant recours a la priere Dieu leur a donné ce qu'ils souhaittoient. C'est mon R. P. tout ce que ie peux mander a V. R. de cette mission ou Les esprits sont plus doux plus traitables et mieux disposez a receuoir Les instructions qu'on leur donne qu'en pas vn autre Lieu. ie me dispose cependant a La Laisser entre Les mains d'vn autre missionnaire, pour aller selon L'ordre de V. R. Chercher vers La mer du sud de nouuelles nations et qui nous sont inconnües, pour Leur faire connoitre nôtre grand Dieu qu'elles ont iusqu'a present Ignoré.

disposed to receive The instructions that are given them than in any other Place. Meanwhile, I am preparing to Leave It in The hands of another missionary, to go by Your Reverence's order and Seek toward The south sea new nations that are unknown to us, to teach Them to know our great God, of whom they have hitherto been Ignorant.

CHAPITRE 5E

DE LA MISSION DE ST. FRANCOIS XAUIER DANS LA GRANDE BAYE DES PUANTS

VOICY ce que le P. Louis André et Le P. Claude Alloues qui y trauaillent en mandent *eux mesmes* [et] que Lon a diuisé en plusieurs articles selon La diuersité des lieux ou ils ont trauaillé ou des Choses qu'ils ont escrites.

ARTICLE 1ER. DE LA MISSION DE CHOUSKOUABIKA

MON R. P.

Le feu qui se prit a ma Cabane Le vingt deux de decembre de L'année 1672 en brûlant mon Ecritoire et mon journal m'a ôté Le moyen d'écrire auec exactitude ce qui s'est passé de plus remarquable touchant Le Christianisme dans La baye de saint Xauier dont Le R. P. Nouuel m'a donné Le soin depuis quelques mois. J'en pris en quelque façon possession Le 16. de nouembre de L'année passée Auquel iour J'arriuay a ChousKouabiKa et ou ie m'arrétay pour faire prouision de harans pour mon hyuer. La péche auoit commencé depuis quelques iours et étoit fort abondante. Les sauuages me prierent de parler a Dieu afin qu'elle durât long temps; et ils me promirent de venir prier Dieu a ma Chapelle quand Le poisson auroit finy, auquel temps ils auroient le loisir de me venir trouuer. Je n'auois pas enuie de les faire prier Dieu dans leurs Cabanes a cause qu'elles etoient tellement embarassées de retz et pleines de poissons qu'a peine pouuois-ie y entrer

CHAPTER 5.

OF THE MISSION OF ST. FRANCOIS XAVIER IN THE GREAT BAY DES PUANTS.

THE following is what Fathers Louis André and Claude Alloues, who labor there, *themselves* write of it; it has been divided into several articles, according to The various places wherein they have labored, or the various Matters about which they have written.

ARTICLE IST. OF THE CHOUSKOUABIKA MISSION.

MY REVEREND FATHER,

The fire that broke out in my Cabin on The twenty-second of december of The year 1672 has, by burning my Writing-case and journal, deprived me of The means of writing accurately of the most remarkable things that have occurred in connection with Christianity in The bay of saint Xavier, of which I was given charge by Reverend Father Nouvel some months ago. I took possession, of it, as it were, on The 16th of november of last year,—on Which day I arrived at Chouskouabika, and stopped there to procure a supply of herrings for my subsistence during the winter. The fishing had begun some days previously, and was very abundant. The savages begged me to speak to God that it might last for a long time; and they promised me to come and pray to God in my Chapel when The fishing should be over, at which time they would have leisure to come to me. I had no desire to make them pray to God in their Cabins, because

ny my mettre a genoux sans incommodité: mais ayant Consideré la continuelle occupation des femmes et des filles a boucanner Le poisson et celle des hommes a preparer Les retz ie crûs que ie ne deuois pas me montrer difficile a les visiter tous les iours pour Les faire prier Dieu Comme ils souhaittoient. ils ne s'empressoient pas beaucoup pour nous vendre du poisson ce qui fut cause que les francois qui étoient auec moy ietterent en L'eau quelques retz plustôt pour faire que les sauuages crûssent que nous n'achepterions point de poisson quand ils voudroient en vendre que sous esperance de pécher beaucoup auec de vieilles retz toutes rompues et a trop grandes mailles. Nous Les auions apportées pour les racommoder a loisir pendant L'hyuer a dessein qu'elles nous seruissent au printemps mais le feu a rendu ce dessein inutile. Les sauuages voyants que nous auions plusieurs retz et que nous péchions quelque peu nous prierent d'achepter de Leur poisson. Les femmes, Les filles et Les enfants m'en apportoient pour auoir quelque Chose de moy, ce qui me donnoit le moyen de les faire prier Dieu dans la chapelle, et de les instruire, mais quand la péche fut finie, et La prouision faite, Les paresseux trouuoient que i'etois trop loin d'eux et on ne venoit pas auec L'assiduité que j'auois desiré. Dieu y mit ordre permettant que Le feu se mit a ma Cabane ou ie m'etois logé a L'epreuue du froid profitant des debris de la maison ou Les sauuages mirent le feu vn peu auant que ie vinsse en cette baye. ce debris ayant été reduit en cendre, ie fus obligé de me Cabaner Comme les sauuages. Le Chef harangua d'abord a fin qu'on me dressât vne Cabane et vne maison de priere, ce qui fut bientôt executé. ie n'eus pas grand suiet de regretter La perte que j'auois faite car Le méme iour ie me suis Commodement Logé dans vne maison de paille, cette sorte de Cabanage est La plus

these were so littered with nets, and so full of fish, that I could hardly enter or kneel in them without inconvenience. But after Considering that the women and girls were constantly occupied in smoking The fish, and the men in preparing The nets, I thought that I must not manifest any reluctance to visit them every day, and to make Them pray to God As they wished. They were not very eager to sell us fish; therefore the french who were with me cast some nets into The water,— more for the purpose of making the savages believe that we would not buy fish from them when they might want to sell some, than with the hope of catching any with old nets all torn, the meshes of which were by far too wide. We had brought Them with us in order to mend them at leisure during The winter, so that they might be of use to us in the spring; but the fire rendered that plan of no avail. When The savages saw that we had several nets and that we fished a little, they begged us to buy Their fish. The women, girls, and children brought me some, to obtain Something from me. This gave me an opportunity of making them pray to God in the chapel, and of teaching them; but, when the fishing was over and Their provisions secured, The lazy people found that I was too far away from them, and the attendance was not such as I would have desired. God set matters aright by permitting fire to break out in my Cabin, in which I lodged to protect myself from the cold, having made use of the débris of the dwelling to which The savages had set fire shortly before I came to the bay. These débris having been reduced to ashes, I was compelled to erect a Cabin, Like the savages. The Chief first delivered a harangue, saying that they might build a Cabin for me and a house of prayer; this was soon done. I had no great cause to regret The loss that I had experienced; for, on The very same day, I was Comfortably Lodged in

commode de toutes Celles que i'ay encore veüe. on met de La paille iusques a La hauteur d'vn homme, et en haut des nattes, Lon se deffend bien mieux contre Le froid et contre La fumée que dans les Cabanes d'ecorces et on ne craint pas La pluye ny La nege si Les nattes sont tant soit peu de talus.

Ce petit accident qui nous étoit arriué donna occasion a ceux qui n'étoient pas bien affectionnez a La priere de m'insulter sur ce que ie faisois chanter que le Diable étoit vn esclaue, et que ie le méprisois. plusieurs me dirent tu n'as pas d'esprit, tu fâche trop le Diable, il mettra encore Le feu a ta Cabane. Les vieilles surtout me blamoient fort sur ce que ie disois qu'il ne falloit pas obeir ny craindre Le malin esprit. mais ie Les desabusay peu a peu en Leur faisant voir que Dieu étoit L'autheur de cet accident; il a de Lesprit et non pas le Diable; il preuoyoit que si i'étois proche de vous vos enfans et vos filles viendroient souuent me trouuer pour prier Dieu. Le froid et La paresse Les rendoient negligens et Leur faisoient trouuer Le Chemin trop Long ils furent tous de mon sentiment quand L'experience Leur ont fait voir La grande assiduité des enfans et des filles a prier. elle a surpassé mon attente et ie n'aurois iamais crû que Dieu eût donné vne si grande benediction a cette petite mission ie L'apelle petite parceque ie n'eus iamais plus de sept Cabanes qui comprenoient cent et soixante personnes. ce petit nombre m'occupoit tous les iours auec vn fruit plein de consolation et vne instruction pour L'auenir qui me fait bien esperer du salut de ces pauures infidelles.

Je n'auois pas dessein de baptiser aucun adulte bien que plusieurs me demandassent Le bapteme ie le leur promettois auec vne condition que ie ne

a house of straw. This method of building Cabins is The most convenient of all That I have yet seen. Straw is used to The height of a man, and then mats above it. They afford greater protection against cold and smoke than do bark Cabins; and one need fear neither rain nor snow if The mats have the least slope.

This little accident that had happened to us gave an opportunity to those who were not well disposed toward prayer to taunt me, because I caused to be sung that the Devil was a slave, and that I despised him. Several said to me: "Thou hast no sense; thou angerest the Devil too much; he will again set fire to thy Cabin." The old women especially blamed me greatly because I said that The evil spirit should be neither obeyed nor feared; but I gradually disabused Them by showing Them that God was The author of that accident. "He, and not the Devil, has sense; he foresaw that, if I were near you, your children and girls would often come to me to pray. Cold and sloth rendered Them careless and made Them find The Road too Long." They were all of my opinion, when experience showed Them The great assiduity of the children and girls at prayer. It has surpassed all my expectations, and I would never have believed that God would have conferred so great a blessing upon this little mission. I call It little because I never had more than seven Cabins, comprising one hundred and sixty persons. This small number occupied me every day, with a result most consoling and instructive for The future,—one which leads me to hope for the salvation of these poor infidels.

I had not intended to baptize any adults, although many asked me for baptism. I promised it to them on one condition, which I thought they could not fulfill;[12] that was, to know The Pater, the Ave Maria,

croyois pas qu'ils peussent accomplir, qui etoit de sçauoir Le Pater L'Aué Maria, et Le Credo par Cœur en leur Langue a peine auois ie demeuré quelque temps auec eux que ie me vis obligé de passer pour menteur, ou d'accorder le baptéme a vne fille âgée de seize ans. elle etoit fort assidue a La priere, et non seulement elle auoit horreur de Commetre quelque impurete, mais elle euitoit La rencontre des Jeunes gens, sa mere qui demandoit aussy Le baptéme me dit vn jour tu es vn menteur tu disois que tu baptiserois ma fille quand elle sçauroit Les prieres et maintenant quelle Les scait tu ne La baptise pas. pour faire voir a cette femme que ie ne mentois point, Je dis a La fille de dire Les prieres toute seule, ce quelle fit sans obmettre vn mot ny sylabe, Je Crus pour Lors que ie ne pouuois plus reculer, et que c'etoit vne epreuue assez suffisante selon L intention du Concile de trente pour des sauuages d'aprendre en peu de temps L'oraison dominicale, La salutation Angelique, et Le symbole des apôtres. L'experience me fit voir qu'on peut manquer de Confiance a La grace du baptéme en se montrant trop difficile a baptiser Les adultes sous pretexte des Cheutes futures. Cette fille fut plus feruente apres Le bapteme qu'auparauant ce qui me donna Courage de baptiser Les autres qui scauoient Les prieres et de dissimuler bien quelles y fissent deux ou trois fautes et il ny en eut pas vne qui ne parut plus assidue a La priere apres Le bapteme qu'auparauant. Ce qui me fit Croire que Dieu habitoit dans Leur Cœur. Je ne scay si Les francoises seroient aussy diligentes a aller a la messe. on La disoit a La pointe du jour au mois de feburier auec vn froid si grand que i'étois obligé

and the Credo by Heart, in their own Language. I had been with them but a short time when I found myself compelled either to pass for a liar, or to grant baptism to a girl sixteen years of age. She was very assiduous at prayer and not only had a horror of Committing any act of impurity, but even avoided meeting Young men. Her mother, who also asked for baptism, said to me one day: "Thou art a liar; thou saidst that thou wouldst baptize my daughter when she should know The prayers; and now, when she knows Them, thou dost not baptize Her." To prove to this woman that I had not lied, I told The girl to say The prayers alone; this she did without omitting a word or syllable. I Thought Then that I could no longer refuse, and that it was a sufficient test, according to The intention of the Council of trent, for savages to learn in a short time The lord's prayer, The Angelical salutation, and The apostles' creed. Experience showed me that one may be lacking in Confidence in The grace of baptism, by being too particular about baptizing adults through fear of future Lapses into sin. That girl was more fervent after baptism than before it. This gave me Courage to baptize The others who knew The prayers, and to feign not to notice, although they made two or three mistakes; and there was not one who did not seem more assiduous at prayer after baptism than before it. This led me to Believe that God dwelt in Their Hearts. I know not whether frenchwomen would be as diligent in going to mass. It was said at daybreak in the month of february, when the weather was so cold that I had to approach the fire five or six times during mass; and I had some difficulty in saying all The words of The Consecration before The species

de m'approcher du feu cinq ou six fois pendant La messe, et jauois de La peine a dire toutes Les paroles de La Consecration sans que Les especes fussent gelées bienque Jeusse fait desgeler Le vin immediatement auant que de Les prononcer. Le froid a été extraordinaire en ce païs et vne fois Le Calice se Cola a mes Leures. on pourroit trouuer etrange que ie dis La messe si matin, mais i'y etois en quelque façon Contrainct de peur d'étre interrompu ou troublé par ceux que ie ne voulois pas qui y assistassent pour n'en étre pas Capables. Je n'auois pas besoin de Cloche pour aduertir Les Chrétiennes. c'etoit assés de leur dire cest demain Dimanche. plusieurs autres scauoient fort bien Leurs prieres et me pressoient fort pour étre baptisez aussi bien que Leurs sœurs ou leurs parentes, ils me promettoient de ne plus reuer et de ne faire aucun Cas de leurs fausses diuinitez et de garder Les Commendements de Dieu mais ie ne me fiois pas a eux a Cause qu'on Les eleue des L'âge du quatre ou Cinq ans a se noircir Le visage pour jeuner et reuer quelque faux Dieu Leur faisant a croire qu'ils seront heureux a la péche, a la Chasse et a la guerre. *Les femmes sont Cause de ce desordre autant et plus que Les hommes Car pour s'epargner La peine de faire Chaudiere* [*d'apprestre a manger* — Dab.] *ou pour epargner leurs viures ou pour accoûtumer Leurs enfans a ne manger que Le soir ils les font ieuner comme des Chiens Leur disant qu'ils reueront Le manitou Eturgeon, ours, cerf ou autre de cette nature qui leur fera d'arder des Eturgeons ou tuer des ours, et sils ne sont pas en âge d'aller a la chasse n'y d'aller darder elles ne laissent pas de les faire ieuner Leur faisant a croire que Les chasseurs et dardeurs reussiront si eux réuent. ces petis*

should freeze, although I had thawed The wine immediately before pronouncing Them. The cold has been extraordinary in this country; on one occasion The Chalice Stuck to my Lips. It may be considered strange that I said mass so early; but I was to a certain extent Compelled to do so, for fear of being interrupted or disturbed by those whom I did not wish to assist thereat, because they were not Fit to do so. I needed no Bell to warn The Christian women; all that was necessary was to say: "Tomorrow is Sunday." Many others knew Their prayers very well, and urgently pressed me to baptize them, as well as Their sisters and relatives. They promised me that they would dream no more, pay no Heed to their false divinities, and keep God's Commandments. But I did not trust them, Because They are taught from The age of four or Five years to blacken Their faces, to fast, and to dream of some false God, being led to believe that thus they will be successful in fishing, Hunting, and war. *The women are the Cause of this evil practice, even more than The men; For — in order to save themselves The trouble of preparing Food, or to economize their provisions, or to accustom Their children to eat only at night — they make Them fast like Dogs. They tell Them that then they will dream of The Sturgeon, the bear, or the stag manitou, or of some other similar one, who will make them spear Sturgeons or kill bears; and, if they be not old enough to go out hunting or spearing, they still make them fast, by leading Them to believe that The hunters and spearers will be successful if they dream. These little children have the most ardent longing to kill some animal or spear a fish; hence, if a dreamer be successful for once, they place all their confidence in dreams. I had some difficulty in*

enfans ont vne passion extreme de tuer quelque beste ou darder quelque poisson, d'ou vient que si vn reueur reussit vne fois ils mettent toute leur confiance au reue. j'auois de la peine a leur persuader de se desbarbouiller, ils me disoient que c'etoit pour Dieu qu'ils ieunoient mais L'attache qu'ils auoient a cette coutume de se noircir le visage quand ils ieunent ne me permettoit pas de douter de leur mauuaise foy. Je n'ay point trouué de meilleur moyen pour Les obliger de se desnoircir que de leur faire voir La peinture du Diable auquel ils se rendoient semblables et de leur refuser L'entrée de ma cabane, quand ils me venoient voir pour prier Dieu. Le desir qu'ils auoient de prier pour chanter a la fin de La priere auoit plus de pouuoir que La raison. Le mariage peut seruir de bride a L'impudicité mais le réue n'en a point a mesure qu'on vit on s'y attache et Les vieux y sont plus attachez que les ieunes et c'est par*ce* [cela] qu'ils se rendent recommandables disants que Le soleil, ou Le tonnerre ou quelqu'autre fausse diuinité Leur a *dit cecy ou cela* [parlé].

Je n'ay pas encore dit Le plus grand obstacle au baptéme des ieunes gens. il me semble d'auoir gagné quelque Chose sur L'esprit de plusieurs en leur faisant faire reflexion a la chasse et a la péche des françois et aux Leurs mémes qu'ils ont heureusement faites sans auoir reué. Mais ie ne sçay point de sauuage qui ne mette sa confiance au réue quand il veut aller a la guerre, méme il y en a bien peu qui ne croyent que la priere nuit aux guerriers et qui ne s'adressent au Demon qu'ils croyent le maistre de la vie et de la mort. Les Nadouessi qui ne prient point disent ils, nous ont tué L'été passé et La priere en est la cause, car nous auions prié. il ne m'etoit pas difficile de Les conuaincre, mais ie ne pense pas d'en auoir gagné aucun. ce n'est pas

persuading them to clean their faces. They told me that it was for God that they fasted; but their attachment to this custom of blackening their faces when they fast did not permit me to doubt of their bad faith. I found no better way of compelling Them to clean their faces than to show them The painting of the Devil, to whom they made themselves similar; and to refuse them entrance into my cabin when they came to me to pray to God. The desire that they had to pray, in order to sing at the end of The prayer, was more powerful than reason. Marriage may serve as a curb upon lewdness, but there is none for dreams. As they advance in years, they become more attached to them, and The old people are more subject to them than the young ones; and through this they gain credit by saying that The sun or The thunder, or some other false divinity has *said this or that* [spoken] to Them.

I have not yet mentioned The greatest obstacle to the baptism of the young men. It seems to me that I have produced some Effect on The minds of several among them, by making them reflect upon the hunting and the fishing in which the french, and even They themselves, have been successful without having dreamed. But I do not know a single savage who does not place his confidence in dreams when he intends to go to war. There are even very few who do not believe that prayer is injurious to warriors, and who do not address themselves to the Demon whom they believe to be the master of life and of death. "The Nadouessi who pray not," they say, "killed us last summer, and prayer is the cause of it, for we had prayed." It was not difficult for me to convict Them of their error, but I do not think that I won over a single man. Not that nearly all those who told me that they prayed not,

que presque tous ceux qui me disoient qu'ils ne prioient pas parcequ'ils étoient soldats n'ayent fait semblant de Croire ce que ie disois, mais leurs festins faits a L'honneur du diable estoient les vrays interpretes de leur Cœur. Pour leur faire voir que c'etoit a tort qu'ils blamoient la priere j'attribuois Leur perte a L'idolâtrie bien plus criminelle que celle des Nadouessi qui n'ont aucune connoissance de Dieu Kiouchin oussaKi allant en guerre passa icy luy dix neufiesme: ie ne voulus point Le faire prier parce qu'il auoit plusieurs femmes, et qu il auoit vne Idole de Pierre qui n'auoit aucunement La figure d'homme c'etoit pourtant son Dieu puisqu'il luy donnoit a petuner, faisoit ses festins a son honneur, L'embellissoit de porcelaine, L'ornoit de peinture, La baisoit et La Caressoit et La portoit auec magnificence, faisant L'intrepide quand il L'auoit sur son dos. quelques semaines apres qu'il fut party vn des plus considerables de sa nation voulut prier Dieu dans nostre Chapelle; sur La fin de La priere, il Dit a Dieu aye soin des guerriers. Je luy dis que ie ne priois point pour ceux la et qu'ils seroient abandonnez de Dieu a cause que leur Chef portoit auec soy son Idole de Pierre a qui il auoit Confiance. il fut fort étonné et me demanda si ie sçauois que leurs guerriers seroient tuez. Je fis vn peu reflexion pour ne pas m'auancer temerairement, et apres ie luy dis. ie ne sçay pas si Dieu Les abandonnera ou non mais ie le pense a cause qu'ils méprisent La priere. peutétre ils seront tuez mais Dieu seul sçait ce qui en arriuera. Je ne dis autant a plusieurs autres ce qui fit qu'ayant apris leur defaite ils me dirent que ie disois vray et ils faisoient passer mes paroles doutouses pour vne prophetie. ces guerriers furent surpris en dormants en sorte qu'aucun ne se deffendit trois prirent La fuite et Le reste fut tué et mis a la Chaudiere, Cet accident me donne Le moyen

because they were warriors, only feigned to Believe what I said; but their feasts in honor of the devil were the true interpreters of their Hearts. To show them that they were wrong in blaming prayer, I attributed Their loss to Their idolatry, which was much more criminal than that of the Nadouessi, who had no knowledge of God. Kiouchin, an oussaki, while on his way to war, passed here with eighteen companions. I did not wish to make Him pray, because he had several wives, and possessed a Stone Idol,—which, however, had not the slightest resemblance to The human form. Still, it was his God; he offered it tobacco to smoke, dedicated his feasts in its honor; adorned It with porcelain, and embellished It with paint; he kissed and Caressed It and bore It along with pomp, assuming an air of intrepidity when he had It on his back. Some weeks after he had left, one of the most notable men of his tribe wished to pray in our Chapel. At The end of The prayer he Said to God: "Take care of the warriors." I told him that I prayed not for them; and that they would be abandoned by God because their Chief carried with him his Stone Idol, in which he placed his Confidence. He was greatly astonished, and asked me if I knew that their warriors would be killed. I reflected for a moment, so as not to make a rash statement; and then I said to him: "I know not whether God will abandon Them or not; but I think so, because they scorn prayer. Perhaps they will be killed, but God alone knows what will happen." I said as much to several other persons,—in consequence of which, having learned of their defeat, they told me that I spoke the truth, and they made my doubtful words pass for a prophecy. Those warriors were surprised while asleep so that not one defended himself. Three took to flight, while The remainder were killed and put into the Kettle. This accident gave me An opportunity of taunting those who scorn prayer, and who

d'insulter a ceux qui meprisent La priere et qui mettent Leur confiance au Demon, o Le plaisant capitaine que le Demon, que nos gens ont combatu hardiment sans coup ferir. pas vn n'eut le courage de tirer vn coup de fusil; nous sommes peu de francois icy, mais pas vn de nous ne prendroit La fuite, bien que tous les Nadouessy nous assiegeassent, Dieu nous donne du cœur parcequ'en luy seul nous mettons toute nôtre confiance, vous vous adressez a son esclaue qui ne vaut rien et qui vous tromp. ie meprise tous Les Diables, ie préche incessamment contr'eux et pas vn d'eux n'ose me faire du mal. et vous dites que le diable a du pouuoir et du courage, dites lui de me tuer pour faire voir qu'il peut quelque chose. dites luy que ie ne fais que parler mal de luy. quand ie m'etands La dessus auec vn ton de voix ferme ils me prient de les faire prier dieu ce que ie n'accorde pas touiours.

Celuy qui doit estre Le Chef du party de guerre qui se prepare contre les Nadouessi, m'a importuné durant deux mois pour Le faire prier Dieu sans qu'il m'ait pu flechir. il auoit Interpreté le diable contrefaisant sa voix pour faire accroire qu'il parloit par sa bouche et il auoit fait des festins a son honeur. il disoit que cela n'importoit point a Dieu et qu'il pouuoit interpreter Le diable sans desesperer de son salut, qu'il auoit toujours faict comme cela auant que de partir pour La guerre et que jamais il ne luy étoit arriué malheur et auoit toujours faict des prisonniers. ie Luy dis que Dieu auoit eu pitié de luy parce qu'il auoit toujours voulu que ses filles priassent, mais qu'il n'y auoit point de Paradis pour Luy s'il mouroit dans son peché et s'il ne renoncoit au demon deux mois se passerent sans que ie pusse Luy faire aduouer qu'il ne falloit point se fier au

place Their confidence in the Devil. "Oh, what a pretty captain the Devil is! how bravely our people fought, without striking a blow! Not one had the courage to fire a gun. We are but few frenchmen here, but not one of us would take to flight, even if all the Nadouessy were to attack us. God gives us courage, because in him alone we place all our trust. You address yourselves to his slave, who is worthless, and who deceives you. I despise all The Devils; I preach continually against them, and not one of them dares to do me any harm. And you say that the devil has power and courage; tell him to kill me, to show that he can do something; tell him that I do nothing but speak ill of him." When I dwell upon That subject in a firm tone of voice, they beg me to make them pray to God, which I do not always grant.

He who is to be The Chief of the war-party that is preparing to set out against the Nadouessi, importuned me for two months to make Him pray to God, without succeeding in making me yield. He had Impersonated the devil, imitating his voice to make believe that the latter spoke by his mouth; and he had held feasts in his honor. He said that this did not concern God, and that he could counterfeit The devil without despairing of his salvation; that he had always done so before going to war, that no misfortune had ever happened to him, and that he had always made prisoners. I told Him that God had had pity on him because he had always been willing that his daughters should pray; but that there was no Paradise for Him if he died in his sin, and if he did not renounce the demon. Two months passed in this manner, without my being able to make Him admit that no confidence must be reposed in the Demon. Finally he came and said to me: "It

Demon. Enfin il me vint trouuer et me dit s'en est fait, ie renonce au demon, il n'a point d'esprit, ie crache la sang. voila Luy dis ie ce que tu as gagné en chantant pour interpreter Le Diable criant toute la nuit comme vn desesperé. ce n'est pas luy qui te fait malade comme tu penses, c'est Dieu qui le veut ainsy pour te faire voir que Le Diable, est vn chetif esclaue, et quil ne dispose en aucune façon de la vie des hommes. il crut ou il fit semblant de croire qu'il ne falloit pas se confier qu'en Dieu et depuis ce temps la ie le fit prier Dieu disant toujours aux autres que ie le souffrois a La Chapelle parcequ'il me protestoit qu'il renoncoit au demon et que jamais plus il ne L'interpreteroit n'y ne feroit festin a son honneur. et Luy Leur disoit qu'il me parloit sincerement, ie m'en raporte. cet homme auoit cela de bon d'auoir soin que ses filles vinssent tous Les iours prier Dieu dans La Chapelle bien que ie Les eusse fait prier en Leur Cabane, ou il y auoit douze personnes baptisées La pluspart par Le R. P. Alloues.

Le Chef de la nation des soussaki *qui se battit a coup de poing auec vn francois* ne peut jamais obtenir de moy ce que celuy cy qui doit étre le chef de la guerre obtint, a scauoir que ie Le fisse prier Dieu il me disoit pour ses raisons qu'on l'auoit faict prier Dieu dans L'Eglise au sault et a Montreal Je Luy disois qu'on ne scauoit pas qu'il eut deux femmes. ce n'etoit pas la son plus grand peché, il faisoit de L'entendu pour soutenir Le Party du Demon. J'ay eu plusieurs disputes auec luy sur ce suiet dont La premiere eut vn bon effect sur L'esprit des autres et La derniere sur Le sien. Comme i'entrois dans sa Cabane il me montra La Chaudiere qui étoit sur Le

is all over; I renounce the demon; he has no sense. I spit blood." I said to Him: "That is what thou hast gained by singing in order to counterfeit The Devil,—yelling all night long, like one in despair. It is not he who has made thee ill, as thou thinkest; but it is God, who wills it so to show thee that The Devil is a vile slave, and that he has no control over men's lives." He believed, or feigned to believe, that he should place his trust in God alone; and from that time I made him pray to God,—saying always to the others that I suffered his presence in The Chapel because he protested to me that he renounced the devil, and would never again counterfeit Him, or hold a feast in his honor; and He told Them that he spoke to me in all sincerity. I give this for what it is worth. There was thus much to be said in his favor, that he took care that his daughters should come to The Chapel every day to pray to God,—although I might have made Them say their prayers in Their Cabin, where there were twelve persons who had been baptized, most of them by Reverend Father Alloues.

The Chief of the soussaki tribe, *who engaged in fisticuffs with a frenchman,* could never obtain from me what he who is to be the war-chief obtained,—namely, that I should make Him pray to God. He gave me as his reason that he had been made to pray in The Church at the sault, and at Montreal. I told Him that they knew not that he had two wives. This was not his greatest sin. He pretended to be wise, so as to maintain the Demon's Cause. I had several disputes with him on this subject, The first of which had a good effect upon the others, and The last one upon himself. As I entered his Cabin he

feu en me disant ie fais festin. voila qui va bien Luy dis ie Dieu ne deffend pas de faire des festins, mais c'est au diable me dit il que ie le fais. Je pensois Luy repartis ie que tu auois de L'esprit et que tu étois vn Capitaine mais puis qu'un esclaue te gouuerne ie vois que ie me suis trompé. il me repliqua qu'il n'y auoit que Le Diable qui fut Capitaine et qui eut du pouuoir, que c'etoit Luy qui tuoit Les hommes, qu'il me tueroit vn jour, et qu'il auoit tué Jesus. apres Luy auoir Laissé dire ses blasphemes, ie Le priay de m'ecouter ce qu'il fit et ie L'instruisis au long, d'ou venoit que les hommes mouroient et pourquoy Jesus auoit voulu mourir et rescusciter il ne témoigna pas changer de volonté bien qu'il repetât aux autres ce que j'auois dit; et il fit plus de fruit que moy. car vn de sa Cabane dit a sa femme de me porter ses deux petites filles afin que ie Les baptisasse, ce qu'elle fit, mais ie differé de leur accorder cette grace iusques a ce que Jeusse veu vne sincere affection au Christianisme et L'vn et en l'autre. La derniere dispute que J'eus auec ce Chef Luy fut profitable. ce fut a L'occasion de leur réue ou idolatrie Phantassique, il me dit que ie ne faisois pas bien de blâmer Leur Coutume. [nous] nous en trouuons bien et Jesus ne t'a pas dit de la descrier. nous nous souuons fort peu que ce soit le diable ou Dieu qui nous donne a manger, nous reuons tantôt vne Chose tantôt L'autre et quoyque ce soit qui se presente a nous endormant, nous croyons que c'est Le manitou a qui il faut faire festin, qui nous donne a manger qui nous rend heureux a la péche et a la Chasse et en toutes nos entreprises; et L'experience nous fait voir que nous reussissons mieux que les françois, et si tu veux *faire*

showed me The Kettle which was over The fire, and said: "I am preparing a feast." "That is right," I said to Him; "God does not forbid feasts." "But," said he, "I am making it for the devil." "I thought," I returned, "that thou hadst sense, and that thou wert a Captain; but since a slave governs thee, I see that I have made a mistake." He replied that The Devil alone was Captain and had power; that it was He who killed men, that he would kill me some day, and that he had killed Jesus. After Allowing Him to utter his blasphemies, I begged Him to listen to me. This he did, and I instructed Him at length as to how it happened that men died, and why Jesus had been willing to die and come to life again. He manifested no intention of changing his mind, although he repeated to the others what I had said. And he did more good than I; for one of his Cabin told his wife to bring me his two little daughters, that I might baptize Them. She did so, but I deferred granting them that grace until I had observed in both a sincere affection for Christianity. The last dispute that I had with that Chief was beneficial to Him. It had reference to their dreams or idolatrous Fancies; he told me that I did wrong to blame Their Custom. "It suits us, and Jesus did not tell thee to decry it. We care very little whether it be the devil or God who gives us food. We dream sometimes of one Thing, sometimes of another; and, whatever may appear to us in our sleep, we believe that it is The manitou in whose honor the feast must be given, for he gives us food; he makes us successful in fishing, Hunting, and all our undertakings. Experience shows us that we succeed better than the french; and, if thou wilt shoot at a mark with me, I

[tirer] au blanc auec moy ie te feray voir que pour auoir reué que ie scay mieux tirer que toy qui n'as iamais reué aucun manitou, il insistoit sur ce dernier point et m'insultoit, ie Luy dis que ie ne faisois pas l'enfant que quand i'estois enfant ie ioüois a ce ieu auec mes compagnons et que ie luy ferois voir si ie scauois tirer si ayant vn fusil et moy vn autre il faisoit mine de tirer sur moy pour me tuer, mais que depuis que i'etois robe noire ie ne me picquois pas d'etre Chasseur ny soldat, qu'il pouuoit s'adresser aux françois sil auoit enuie de se battre. Cela le fit souuenir des Coups de poings que *le* [vn] francois Luy auoit donne [il y a quelque temps] *et Luy rabattit Le Caquet* et me le rendit plus docile car auparauant il ne vouloit pas m'écouter. *apres ie luy dis Le Diable vous trompe malicieusement il vous fait mettre toute vôtre confiance au réue afin que Dieu vous abandonne, Les françois qui ne réuent point sont maistres du fer et des marchandises. réue vn fusil. réue des haches. et tu n'auras pas La peine de descendre La bas si c'est Le reue qui vous fait reussir Considere L'etat des françois et tu verras qu'il ny en a pas vn qui ne soit mieux Couuert que toy. tu es vn Capitaine et tu es tout nud. vous estimez vn sac de bled douze Castors et La bas pour vn Castor on vous en donne vn grand. m'etant vn peu etendu sur cette matiere il fut contraint d'aduouer que j'auois raison et depuis ce temps la il ne fit plus L'entendu, et* il me dit que ce n'étoit pas du fond du Cœur qu'il m'auoit contredit, et quelques iours apres il fit vn festin ou il dit aux Conuiez qu'il faisoit festin au grand manitou qui a tout fait et a Jesus son fils, et quelques semaines apres il me pria de baptiser ses enfans et tous ceux de sa Cabane ce que j'accordé a

shall show thee that, through having dreamed, I can shoot better than thou, who hast never dreamed of any manitou." He laid stress upon the latter point and taunted me. I told Him that I did not act as a child; that, when I was a child, I played at that game with my companions; and that I would show him whether I could shoot if, while he had a gun and I had another, he tried to shoot at me to kill me. But I added that, as I was a black gown, I did not pride myself upon being a Hunter or a soldier; and that he could address himself to the french if he wished to fight. This reminded him of the Blows that *the* [a] frenchman had given Him with his fists [some time before]; *it put an end to His Chatter*, and [it] made him more docile to me,—whereas, previous to that, he would not listen to me. *Later, I said to him: "The Devil maliciously deceives you; he makes you place all your confidence in dreams, in order that God may abandon you. The french, who dream not, are masters of iron and of merchandise. Dream of a gun, dream of hatchets, and thou needest not take The trouble to go below if it be dreams that make you succeed. Consider The condition of the french, and thou wilt see that there is not one who is not better Dressed than thou. Thou art a Captain, and thou art quite naked. You value a sack of corn at twelve Beaver-skins, and down below for one Beaver-skin they give you a large one." After I had spoken somewhat at length on that subject, he was compelled to admit that I was right; and from that time he did not try to appear clever.* He told me that he had not contradicted me from the bottom of his Heart; and some days afterward he gave a feast, at which he told the Guests that he gave the feast in honor of the great manitou who has made all, and of Jesus his

sa sœur âgée de 18. ans et a sa fille presque nubile et a son petit fils et a deux autres filles adultes de sa Cabane. mais il n'obtint point de moy que Je le fis [se] prier dans la chapelle a cause qu il a pris vne seconde femme, depuis qu'il sçait que cela est Incompatible auec Le Christianisme.

Je n'ay pas eu de la peine cette année auec les sauuages Personne ne s'est faché contre moy de ce que ie descriois La fausse diuinité du soleil du tonnerre de L ours *de missipissi de michabous et de Leur reue* [et des autres] ny que ie parlasse Contre les festins superstitieux et Les Jongleurs, *Ils n'ont pas faict difficulté de se Couurir deuant moy et quand ils étoient dans ma Cabane ils auoient grand soin de se Couurir méme Les enfans qui sur La fin ne se noircissoient plus pour reuer et ou pour ieuner. il y en auoit méme qui ieunoient sans se noircir me disant qu'ils jeunoient pensans que Dieu Leur feroit darder du poisson. ie n'auois pas encore pû obtenir de ceux qui ieunoient a ce quils disoient pour plaire a Dieu, qu'ils ieunassent sans se noircir, mais cette annee quelques enfans vns ont ieuné comme ie leur disois que ie ieunois ne mangeant qu'vne fois le iour* on a fait *meme* [mesme] plusieurs festins d'esturgeon et d'ours, mais d'vne façon qui me fait bien esperer des adultes.

L'année passée ie ne pûs iamais obtenir qu'on *renoncellat a L ours et a missipissi* [renonçast a L'ours et a Missipissi qui est comme Leur Neptune] mais cette annee Plusieurs L ont faict il y en auoit qui disoient aux conuiez ie fais *Chaudiere* [festin] a celuy qui a tout faict et non pas a *d'autre* [Missipisissi] d'autres disoient ie crois en Dieu seul et ie renonce a tous Les autres manitous, et c'est pour cette raison que ie vous fais festin Les vns disoient ie donne a manger

son. Some weeks later, he begged me to baptize his children and all in his Cabin. I granted that favor to his sister, who was 18 years old; to his daughter, who was almost marriageable; to his grandson; and to two others, adult girls, of his Cabin. But he could not induce me to make him pray in the chapel; because he had taken a second wife, after becoming aware that that was Incompatible with Christianity.

I have had no trouble this year with the savages. None of them have been angry with me because I decried The false divinity of the sun, of thunder, of The bear, *of missipissi, of michabous, and of Their dreams* [and of other things]; nor because I spoke Against superstitious feasts and Against The Jugglers. *They had no objections to Cover themselves before me; and when they were in my Cabin they were very careful to Cover themselves,—and even The children, who, at The end, did not blacken their faces any more in order to dream or to fast. There were even some who fasted without blackening themselves, telling me that they fasted because they thought God would make Them spear fish. I had not yet obtained from those who fasted, as they said, to please God, that they should fast without blackening themselves; but this year some children fasted, as I told them I fasted, by eating only once a day.* Several sturgeon and bear feasts were also given, but in a fashion that led me to entertain good hopes for the adults.

Last year I could never induce them to renounce The bear and *missipissi* [Missipissi, who is, as it were, Their Neptune]; but this year Many have done So. There were some who said to the guests: "I am *putting on the Kettle* [preparing a feast] in honor of him who has made all, and not of *the other* [Missipisissi]." Others said: "I believe in God alone, and

a Dieu vn eturgeon entier. Il y en auoit qui disoient ie veux aller en guerre et ie vous fais festin sans autre dessein que de vous donner a manger. Leur façon ordinaire seroit blasphematoire si Lon prennoit Leur parole selon la signification qui Leur est propre, mais ayant egard a ce qu'ils veulent signifier et au sens que Les auditeurs Leur donnent dans Leur esprit on pourra L'excuser. ie métudie pourtant a leur faire Changer ces façons de parler iniurieuses a Dieu et qu'eux approuuent parceque ce sont celles dont ils se seruent quand ils font vn festin a L'honneur de leurs fausses diuinitez. et ils s'imaginent qu'ils ne parlent pas bien a Dieu s'ils ne luy parlent de la sorte ie ne puis pas dire que ce soient mes soings qui ayent rendu dociles Les sauuages pendant Les trois mois que i'ay demeuré a chouskouabika; c'est dieu qui l'a faict par La grande abondance d'eturgeon qu'on y a dardé. car Les sauuages voyants que sans inuoquer missipissi ils auoient beaucoup plus d'Eturgeon qu'en toutes Les autres années passées et que leurs voisins qui faisoient des festins a *missipissi* [ce Dieu des eaux] en auoient moins que de Coûtume ils me disoient qu'ils vouloient m'obeir et qu'ils croyoient que missipissi ne valoit rien et qu'il étoit vn esclaue et que ie prisse Courage pour instruire Leurs enfans et Leurs filles qu'eux ne prioient pas a cause qu'ils ne scauoient pas Les prieres. ie Leur faisois voir qu'il Leur étoit facile de prier en disant quelque oraison jaculatoire et que c'etoit assez qu'ils m'ecoutassent et qu'ils se missent a genoux quand Je Leur disois de Le faire. a quoy ils s'accordoient fort volontiers. *ie ne vois rien qui donne plus d'enuie aux sauuages de vouloir prier Dieu*

renounce all The other manitous; and for that reason I give you a feast." Some said: "I give God a whole sturgeon to eat." Others again: "I wish to go to war, and I give you a feast with no other object than that of making you eat." Their usual conduct would be blasphemous if we gave to Their words Their literal meaning. But taking into consideration what they wish to express, and the meaning that Their hearers attach to It in Their minds, we may excuse It. Nevertheless, I endeavor to make them Change their way of speaking,— which is disrespectful to God, but which they consider appropriate, because they use those words when they give a feast in honor of their own false divinities; and they imagine that they are not speaking properly to God if they do not speak to him in that manner. I cannot say that it is my efforts that have made The savages docile during The three months that I passed at chouskouabika; God accomplished this, through The great numbers of sturgeon that were speared there. For when The savages saw that, without invoking missipissi, they caught more Sturgeon than in all The previous years, and that their neighbors who gave feasts in honor of *missipissi* [that God of the waters] caught less than Usual, they told me that they would obey me; that they believed that missipissi was worth nothing; that he was a slave; that I was to take Courage, and instruct Their children and girls; that they prayed not, because they knew not The prayers. I showed Them that it was easy to pray by saying ejaculatory prayers; and that it was sufficient that they should listen to me, and kneel when I told Them to do So. They very willingly agreed to this. *I see nothing that inspires the savages*

que de sçauoir Les prieres au moins a demy et c'est cette raison qui fait que ie visite tous Les iours Les Cabanes, excepté Le Dimanche afin que Les vieux et Les vieilles soient instruites sans quelle y fassent reflexion et scachent quelque peu des prieres. J'ay remarqué cette année que Les vieilles a qui ie n'auois pas pû persuader L'année passée de venir prier Dieu dans La Chapelle y sont venues cette année icy parcequ'elles scauoient me suiure priant mot a mot. comme ie ne Leur parle qu' Algonquin et que L'âge a durci Leur oreille il Leur faict beaucoup plus de temps qu'aux enfans et aux filles pour repeter ce que ie dis bien que ie parle tres distinctement. Apres trois mois de seiour ie partis de chouskouabika auec vn grand regret de tout, [Le monde] principalement des dix adultes que j'auois baptisez et des parens des neuf petis enfans que i'ay aussy baptisez tous auec Les ceremonies de L'Eglise *n'ayant pas iugé a propos de differer Le baptéme des adultes iusqu'a ce que nôtre Eglise soit en L'etat qu'il faut parce que ces sauuages sont trop errants et a dire Le vray, Je crûs que dieu vouloit que ie ne partis pas de chouskouabika sans auoir acheué d'instruire Les catecumenes. Car ayant reçeu vne Lettre par Laquelle ceux qui trauailloient pour L'Eglise demandoient Le secours de ceux qui étoient auec moy immediatement apres que ie L'eus Leue La goute me prit au genouil droit pour vne quinzaine de iours sans quelle m'empechât de faire mes fonctions a mon ordinaire.*

ARTICLE 2D. DE LA MISSION DOUSSOUAMIGOUNG

[Le P. andré continüe a parler en ces termes.] Il y auoit vn mois qu'vn village de seize Cabanes s'etoit formé a oussouamigoung. ie differay pourtant d'y aller iusques au premier iour de

with a greater desire to pray to God than knowing The prayers, even imperfectly; and for that reason I visit The Cabins every day, except Sunday, to instruct The old people without taxing their minds, and that they may learn a few of the prayers. I observed this year that The old women, whom I was unable last year to induce to come and pray to God in The Chapel, came this year, because they could follow me word by word as I prayed. As I speak only Algonquin, and as age has impaired Their hearing, it takes Them much more time than it does the children and girls to repeat what I say, although I speak very distinctly. After a three months' residence, I left chouskouabika, to the great regret of all [the people], especially of the ten adults whom I had baptized, and of the parents of the nine little children whom I had likewise baptized. All received that sacrament with The rites of The Church, *for I had not deemed it advisable to defer The baptism of the adults until our Church should have been in proper condition, because these savages are too wandering; and, to tell The truth, I thought that it was not God's will that I should leave chouskouabika without having completed the instruction of The catechumens. For when I received the Letter in Which those who labored for The Church asked The assistance of those who were with me, immediately after Reading It I had an attack of gout in the right knee for a fortnight, which however did not prevent me from attending to my duties as usual.*

ARTICLE 2ND. OF THE OUSSOUAMIGOUNG[13] MISSION.

[FATHER andré continues to speak in these terms:] A village of sixteen Cabins had been established a month before at oussouamigoung. I delayed going there, however, until the first day of Lent,

Caréme croyant que ie ferois mieux d'acheuer d'instruire Le petit troupeau de Chouskouabika d'abord que ie fus arriué a oussouamigoung Les anciens me firent dresser vne Cabane et me temoignerent que ie Les obligerois de demeurer quelque temps auec eux. ils esperoient que ie parlerois a Dieu pour eux afin qu'il Leur donnât des Eturgeons. aussy *ils* me prierent [ils fortement] entreprendre cette affaire. Les femmes *aussy* me firent La méme demande [auec de semblables Instances]. Je Leur dis que ce seroit en vain que ie prierois Dieu pour eux si l'on continuoit de faire des festins a Missipissi, qu'a Chouskouabika il y auoit grande abondance d'eturgeon depuis qu'on ne faisoit plus de festins a *missipissi* [ce faux dieu]. on me promettoit par tout de ne parler qu'a Dieu et de ne point inuocquer missipissi. ie ne sçay si L'on m'a tenu parole ou non, *on faisoit souuent des festins sans que i'aye eu suiet de croire qu'on Le fit a L'honneur d'autre manitou que de celuy qui a tout fait. méme ils m'asseuroient que Les festins de guerre étoient a L'honneur de Dieu et non pas du Diable selon Leur coûtume, Il est bien vray que Le Diable y auoit sa part y ayant toujours quelque Chose de superstitieux; il y en eut vn qui Chanta toute La nuict Le manitou pour vn festin d'vn ours qu'il faisoit a dessein de donner a Connoitre qu'il alloit en guerre. Il me dit qu'il auoit Interpreté Dieu et non pas Le Diable. ie Luy dis ce qu'il falloit La dessus et ie connus qu'il ne valloit rien et qu'il ne faisoit point de cas de la priere. Il s'apelle porceau, et c'est vn vray pourceau pour ses mœurs. ie repris Les conuiés d'auoir assisté a vn festin diabolique. ils me dirent pour toute excuse qu'il auoit dit qu'il faisoit festin au Manitou, et qu'eux ne s'étoient pas mis en peine pour*

because I thought that I should do better by completing the instruction of The little flock of Chouskouabika. As soon as I arrived at oussouamigoung, The elders caused a Cabin to be erected for me, and showed me that I would oblige Them by remaining some time with them. They hoped that I would speak to God for them, so that he might give Them Sturgeons; therefore they [earnestly] begged me to undertake that matter. The women *also* preferred The same request to me [with equally earnest Entreaties]. I told Them that it would be useless for me to pray to God for them, if they continued to give feasts to Missipissi; and that there was a great abundance of sturgeon at Chouskouabika, since the people there no longer gave feasts to *missipissi* [that false divinity]. They promised me everywhere that they would speak only to God, and would not invoke missipissi. I know not whether they kept their promises to me or not. *Feasts were frequently given without my having any reason to believe that They were in honor of any other manitou than of him who has made all. They even assured me that The war-feasts were in honor of God, and not, according to Their custom, of the Devil. It is quite true that The Devil had his share in them, for there was always Something superstitious connected with them. There was one who Sang all night long of The manitou, for a bear-feast that he gave, to make Known that he was going to war. He told me that he had Impersonated God, and not The Devil. I told Him what was necessary on That point, and that I knew that he was worthless, and had no esteem for prayer. He is called "porceau," and he is a true hog in his conduct. I reproved The guests for having been present at a diabolical feast; they alleged as their sole excuse that he had stated to them that he was*

sçauoir a quel manitou, mais seulement de manger ce qu'on Leur donnoit. c'est L'ordinaire des sauuages de ne pas dire a quel manitou ils font festin sur tout quand ils apprehendent de Choquer quelqu'un des Conuiez ou La robe noire ou Les francois. mais Les sauuages scauent ordinairement, dequel manitou entend parler celuy qui harangue auant qu'on serue. J'auois suiet de croire qu'on auoit fait vn festin fort solemnel a L'honneur du diable, mais apres m'en étre exactement informé on me dit que celuy qui auoit fait le festin auoit dit: voila deux Chaudieres d'eturgeon pour donner a manger a Dieu, et en voila quatre de blé pour ne pas donner a manger au Diable. enfin tous Les Pouteouatami me protestoient qu'on ne faisoit plus de festins qu'a L'honneur de Dieu excepté vn seul qui n'etoit pas en ce village. mais Les sauuages sont trop menteurs pour étre Crus.

Je n'ay pas pourtant de suiet de douter de La sincerité des filles : elles etoient si assidues a La priere que plusieurs les scauoient deja a moitié et ie crois que i'en aurois baptisé beaucoup plus qu'a la mission precedente si i'eusse pu demeurer encore vn mois au méme Lieu. mais ayant donné parole au R. P. Allouez que ie me rendrois a La maison au Commencement de mars, ie partis doussouamigoung Le sixiesme du meme mois nonobstant que La goutte m'eut pris Le jour precedent ce qui fut Cause qu'apres auoir marché deux Lieues ie fus obligé de me faire trainer a vn Chien depuis L'entrée de La riuiere iusques a La maison. Les anciens ayant appris que ie deuois partir me furent trouuer pour me prier de m'arrester me disant a present que tout Le monde prie tu nous quittes cela m'obligea de Leur promettre que ie Les irois instruire quand ils seroient assemblez a ouassatinoung non seulement i'eus du regret de quitter ce village sans pouuoir acheuer L instruction des filles mais

giving a feast to the Manitou, and that they had not taken the trouble to ascertain to which manitou, but had merely eaten what was given Them. It is customary among the savages not to say to which manitou they give the feast, especially when they fear to Offend some one among the Guests, or The black gown, or The french. But The savages generally know which manitou is referred to by him who delivers the harangue before the food is served. I had reason to believe that a very solemn feast had been given in honor of the devil; but after obtaining accurate information, I was told that he who had given the feast had said: "Here are two Kettles full of sturgeon to give food to God, and here are four of corn not to give food to the Devil." In fine, all The Pouteouatami protested to me that they gave feasts only in honor of God, with the exception of a single person, who was not in that village. But The savages are too great liars to be Believed.

However, I have no reason to doubt The sincerity of the girls. They were so assiduous at prayers that several of them already half knew them; and I believe that I could have baptized many more than at the previous mission, had I been able to remain a month longer at the same Place. But, as I had given my word to Reverend Father Allouez that I would proceed to The house at the Beginning of march, I started from oussouamigoung on The sixth of the same month, notwithstanding that The gout had attacked me on The previous day. For that Reason, I was compelled, after walking two Leagues, to have myself dragged by a Dog from The mouth of The river to The house. When the elders heard that I was to leave, they came to me and begged me to stay, saying: "Now that all pray, thou leavest us." This compelled me to promise Them that I would come and instruct Them when they should be assembled at ouassatinoung. I was sorry to

encore celle des enfans Car il y en eut fort peu qui se noircirent et ceux qui Le firent se debarbouillerent quand ie Leur dis, Les parens mémes Les faisoient desnoircir apres que ie Leur auois fait voir Leur superstition et fait apprehender que ces enfans noircis comme Le diable ne fissent enfuir L'eturgeon en deplaisant a Dieu, Les ieunes gens méme venoient sur Le soir pour prier non pas pour voir Les filles qui en ce temps La n'etoient point admises a La priere. mais La pluspart venoient auec vne sincere volonté, de prier autant que ie pouuois coniecturer esperant que Dieu Leur donneroit de L'eturgeon; et temoignant croire que c'etoit vne folie que leur réue. ce qui seruit beaucoup pour Les desabuser ce fut La Chasse de L'ours qu'ils firent pendant que i'etois dans Le village. toute La ieunesse étoit en Campagne pour dix iours. ils auoient réué L'ours, et selon Leur réue et Leurs festins Le Carnage deuoit étre grand, on auoit méme deja inuité Les voisins a se disposer a Les venir [voir—*Ed.*] pour manger de L'ours mais pas vn d'eux ne reussit, et on ne tua pas seulement vn ours. ils [ne—*Ed.*] pouuoient attribuer cela a La priere parce que ceux de ChousKouabiKa auoient fait grand Chasse, et Le Chef du party faisoit vn festin auant que de partir a L'honeur de celuy qui a tout fait et de Jesus son fils ceux cy au contraire auoient inuoqué L'ours a Leur ordinaire. Je me seruois souuent de cette Chasse infortunée pour Leur faire voir La sottise de leur ieune pour reuer L'ours. i'ay conceu quelque esperance en cette mission de baptiser quelques ieunes gens ou du moins quelques enfans presque adultes L'année prochaine me confiant que Dieu fauorisera La Chasse et La péche des Catechumenes. auant que de partir ie baptisay six

leave that village without completing not only The instruction of the girls, but also that of the children; for there were very few who blackened their faces, and those who did So cleaned themselves when I told Them to. The parents themselves made Them remove the black from their faces, after I had shown Them Their superstition, and had made them fear that their children, blackened like The devil, might by displeasing God cause The sturgeon to go away. Even the young men came in The evening to pray,—and not to see The girls, who were not admitted to The prayers at that hour; but most of them came with a sincere desire to pray, as far as I could ascertain, hoping that God would give Them sturgeon, and manifesting their belief that their dreams were folly. What served greatly to disabuse Them was The bear-Hunt that took place while I was in The village. All The young men were in the Field for ten days: they had dreamed of bears; and, according to Their dreams and Their feasts, The Carnage was to be great. They had even already invited The neighbors to prepare to visit Them and eat bear-meat with them; but not one of them was successful, and not a single bear was killed. They could not attribute this to prayer, because the hunters of Chouskouabika had had a very successful Hunt, and The Chief of that party had given a feast, before their departure, in honor of him who has made all, and of Jesus his son; while they, on the contrary, had invoked only The bear, according to Their custom. I often made use of that unsuccessful Hunt to show Them The folly of their fasting in order to dream of bears. I have conceived a little hope, in this mission, of baptizing some young men,—or, at least, some children who are almost grown up, next year; for I am

petits enfans auec Les ceremonies ordinaires de L'Eglise ce que ie feray tant que ie pourray dresser vne petite Chapelle et me Cabaner a part des sauuages J'auois eu quelque aprehension que Les ceremonies de L'Eglise ne fissent que Les Adultes eussent honte de se soumettre au baptéme mais i'ay experimenté Le contraire, et iay veu que cela donne de La deuotion a ceux qu'on baptise.

Quand ie fus arriué a La maison J'y trouuay de L'occupation. depuis quelques iours plusieurs sauuages s'etoient Cabanez a L'autre bord de La riuiere vn peu au dessous de nous, et auoient fait vn village de dix huit Cabanes. Le froid du mois de mars qui a été extraordinaire en ce pays n'empechoit pas Les enfans et Les filles de venir me trouuer pour prier Dieu depuis enuiron dix heures iusques au soir ils m'occupoient. ceux qui alloient a La Chasse, venoient prier Dieu dans La Chapelle Le iour auant Leur départ. pérsonne presque ne se noircissoit et ceux qui scauoient que ie ne L'agreois pas ne venoient point ou ils se debarbouilloient en ma presence. ils ont été conuaincus sur La folie de Leur réue quand Les neges ont été assés fermes pour porter Les Chiens mais non pas Les sKenontons. Il n'y auoit presque point d'enfant qui ne tuât vne bête et parceque J'imprimois dans Leur esprit que c'etoit Dieu qui auoit fait La nege et qu'eux n'auoient pas seulement La premiere pensée que Leur réue en eut été La Cause ils se persuadoient facilement qu'il n'etoit point necessaire de reuer au Manitou pour tuer des bétes et ils me promettoient qu'ils ne se noirciroient plus pour ieuner et ensuite pour réuer quelque manitou et en echange ie Leur promettois Le baptéme auquel ils ont quelque disposition et ie ne desespere pas d'en baptiser quelques vns cette année ou L'année prochaine on m'offroit quelques petits

confident that God will favor The Hunting and The fishing of the Catechumens. Before leaving, I baptized six little children, with The ordinary rites of The Church; this I shall do until I can erect a small Chapel, and have a Cabin for myself apart from the savages. I had some apprehension that The rites of The Church might cause The Adults to be ashamed to submit to baptism; but I experienced The contrary, and have found that it inspires devotion in those who are baptized.

I found occupation as soon as I reached The house. Some days before, many savages had Encamped on The opposite side of The river, a little below us, and had erected a village of eighteen Cabins. The cold weather of the month of march, which has been unusual for this country, did not prevent The children and girls from coming to me to pray to God. They occupied my attention from about ten o'clock until the evening. Those who went Hunting came to pray to God in The Chapel, on The day previous to Their departure. Hardly any blackened themselves, and those who knew that It displeased me did not come, or else they cleaned their faces in my presence. They were convinced of The folly of Their dreams when The snow was firm enough to bear The Dogs, but not The skenontons.[14] *There was hardly a child who did not kill an animal; and because I impressed upon Their minds that it was God who had made The snow, and that they had not even The first idea that Their dream was The Cause of it, they were readily convinced that it was not necessary to dream of the Manitou in order to kill animals; and they promised me that they would no longer blacken their faces to fast and afterward dream of some manitou. In exchange, I promised Them baptism, for which they have some inclination; and I do not despair of baptizing some,*

enfans a baptiser mais ie n'en baptisay qu'vn dont La mere prioit des L'année passée Les autres ne m'auoient iamais fait voir quelles pussent passer pour Catechumenes. Le vingt quatre de mars tous Les Sauuages delogerent pour s'aller Cabaner presque a L entrée de La riuiere afin de n'etre pas Loin de la baye de sainct Xauier, ou L'on auoit pris quantité d'eturgeon a La retz sous Les glaces et Le Lendemain Le R. P. Allouez arriua icy du village des Outagami et me donna Le moyen de me recolliger et de faire Les exercices spirituels.

ARTICLE 3E. CHOSES REMARQUABLES DE LA RIUIERE [QUI SE DECHARGE DANS LA BAYE DES PUANS AU FOND DE L'ANCE].

LE *Peu de Papier qui* [*me*] *reste me fait souuenir de La promesse que ie fis a V. R. L'année passée sur La fin d'vne de mes Lettres de Luy marquer ce qui me paroistroit* [Je ne dois pas obmettre de marquer ce qui me paroit] considerable touchant Le flux et reflux de nôtre riuiere. il est tout certain quil a ses periodes semblables a ceux des mers ou pour mieux dire des riuieres qu'elles recoiuent. La rigueur extraordinaire de L'hyuer de cette année me fait faire vne reflexion qu'on na pas pu faire. pendant Le mois de mars i'ay remarqué que La plus haute marée de L'hyuer est plus basse que La plus basse de toutes Les marées des autres saisons, ausquelles ny La baye ny La riuiere ne sont pas gelées. il falloit aller bien auant dans La riuiere pour trouuer de Leau sous La glace epaisse d'vn pied et demy. et Le dessus de La glace n'etoit pas plus haut que Les basses marées de L'eté ou Les mediocres. tant dans Les plus hautes que Les plus basses marées:

this year or The next. They offered me some children to baptize, but I only baptized one whose mother had prayed since last year; The others had never shown me that they could pass for Catechumens. On the twenty-fourth of march, all The Savages broke camp, and erected their Cabins almost at The entrance of The river, so as not to be Far from the bay of saint Xavier, where abundance of sturgeon had been caught with nets under The ice; and on The following Day, Reverend Father Allouez came here from the village of the Outagami, and enabled me to go into retreat and perform The spiritual exercises.

ARTICLE 3RD. REMARKABLE FACTS CONCERNING THE RIVER [THAT DISCHARGES INTO THE BAY DES PUANS AT THE BOTTOM OF THE COVE].

THE Small quantity of Paper that I have left reminds me of The promise that I made to Your Reverence last year, at The end of one of my Letters, to tell You what might seem to me [I must not forget to tell what seems to me] to be worthy of note in connection with The ebb and flow of our river. It is quite certain that it has its tides like those of the seas,—or, more properly speaking, of the rivers that fall into them. The unusual severity of The winter this year caused me to make an observation that hitherto could not be made. During The month of march I remarked that The highest winter tide is lower than The lowest of all The tides of the other seasons, when neither The bay nor The river is frozen. It was necessary to advance a considerable distance on The river to find water under The ice, which was a foot and a half thick; and The surface of The ice was not higher than The low tides of summer, or The average of both The highest and lowest tides.

J'ay remarqué encore que L'eau a augmenté dans nôtre riuiere pendant ce mois a mesure que Les glaces de La baye de saint Xauier diminuoient et se rompoient. on ne peut pas attribuer cela a La plus grande abondance d'eau qui vient d'en haut a cause que La marée n'alloit que iusqu'au pied du rapide qui a present se fait bien voir, mais non pas en esté auquel temps on ne *fait pas reflexion* [s'apercoit pas.] qu'il y ait vn rapide, La plus basse marée étant pour L'ordinaire plus haute que luy. ces deux remarques m'ont donné de La peine, parce que j'auois autre fois cru que Les vents n'étoient pas Cause de La marée. s'il m'etait pas [*sc.* permis — *Ed.*] de Philosopher j'argumentois contre ceux qui en attribuent La Cause formelle a vne rarefaction propre ou impropre. Car si L'eau se rarefie et se Condense, tout ce grand amas d'eau du Lac des Ilinois monte dans son vaste bassin quand il se rarefie et descend quand il se condense, et Leau montant toujours autant qu'elle descend il sen suiueroit que pour epaisse que fussent Les glaces de La baye et de La riuiere elles ne feroient pas plus de resistance q[u]'un tuiseau qui pour epais qu'il soit il n'empéche iamais que L'eau ne monte autant qu'elle a descendu, ne pesant pas contre elle. et bien qu'on puisse dire que La glace pese sur L'eau on ne peut pas dire pourtant quelle empeche Leau de monter car elle peze sur Leau et surnage et La Glace deuroit étre plus haute que Les plus hautes marées de L'eté et de L automne ou du printemps ou du moins que Les mediocres ce qui n'est pas. *vis a vis de la fole auoine Les glaces auoient trois pieds depaisseur c'est La ou Commence La baye, mais a douze lieues dela approchant du fond et de nôtre riuiere La glace auoit enuiron*

I also observed that The volume of water increased in our river during that month, in proportion as The ice in The bay of saint Xavier diminished and broke up. This cannot be attributed to The greater abundance of water flowing from above, because The tide extended only as far as the foot of the rapid,— which is easily seen at present, but not in summer, when one does not *observe* [perceive] that there is a rapid, because The lowest tide is generally higher than it. These two observations have troubled me, for I formerly believed that The winds were not the Cause of The tide. Were I permitted to Philosophize, I would argue against those who attribute The formal Cause thereof to rarefaction, special or general. For if The water rarefies and then Condenses, all that great mass of water of the Lake of the Ilinois rises in its vast basin when it rarefies, and falls when it condenses. And, as water always rises as much as it falls, it would follow that, however thick The ice of The bay and of The river might be, they would offer no more resistance than a pipe,— which, however thick it may be, never prevents The water from rising as much as it has fallen, for it does not press against it. And, although it may be said that The ice presses on The water, still it cannot be said that it prevents The water from rising; for, while pressing on The water, it floats on it; and The Ice should be higher than The highest tides of summer and of autumn, or of spring,— or, at least, than The mean tides, which is not the case. *Opposite the fole avoine, The ice was three feet thick,— That is, where The bay Begins. But twelve leagues from there, as one approaches the bottom of it and our river, The ice was about a foot and a half thick. Your Reverence knows better*

vn pied et demy dépaisseur. V. R. sçait mieux que moy La Longueur et La Largeur de La baye ainsy ie ne Luy en parle pas. si L'on attribue aux vents La cause du flux et reflux, on ne sera pas bien en peine a expliquer d'ou vient que Les plus basses marées des temps ausquels il n'y a point de glace sont plus hautes que Les plus hautes marées de L'hyuer. car on dira que L'eau etant poussée par vn mouuement violent perd de sa force a mesure qu'elle frappe contre la glace sous Laquelle elle Coule, et que partant il n'entre pas tant d'eau dans La baye. Je finis en aduertissant V. R. que La baye a commencé de se dépendre du costé du fonds et non pas du côté de L'entrée qui regarde Le Large du Lac ilinois ou Les glaces auoient trois pieds dépaisseur.

than I The Length and Width of The bay, so I shall not speak to You of them. If The cause of the ebb and flow be attributed to the winds, there will not be much difficulty in explaining how it happens that The lowest tides at the periods when there is no ice are higher than The highest tides of winter. For it will be said that The water, impelled by a violent motion, loses its force in proportion as it strikes against ice beneath Which it Flows, and consequently less water runs into The bay. I conclude by informing Your Reverence that the ice in The bay has commenced to break up toward the bottom, and not on the side of The entrance toward The Open water of Lake ilinois, where The ice was three feet thick.

BIBLIOGRAPHICAL DATA: VOL. LVII

CXXIX

This document consists of extracts from letters written by four of the Fathers to Count de Frontenac, from Ste. Marie du Sault, in the year 1673—Henri Nouvel, May 29; Jacques Bruyas, June 12; Julien Garnier, July 6; and Jean de Lamberville, September 9. We follow authenticated copies in the Dominion Archives, Department of Agriculture, at Ottawa—their press-mark being "Correspondance Générale, vol. iv., pp. 3–13." They are also published in the "Appendice" to Douniol's *Relations inédites*, t. i., pp. 343–348.

CXXX

After the publication of the *Relations* ceased, in 1672, manuscript reports of their work were still sent by the missionaries to their superiors, and by the latter summarized for despatch to the officers of the order at Paris and Rome. These documents were, of course, preserved in the archives of the Society.

The *Relation* of 1672–73 is, upon the title-page, credited to Dablon, then the Quebec superior of his order. But the first draft was from the hand of Jean de Lamberville; Dablon edited it with much freedom, and sent a perfected copy to Europe, retaining the original MS., which is now conserved in the

archives of St. Mary's College, Montreal. We reproduce the document, in our series, directly from this original, thus being enabled to publish for the first time the entire manuscript — Lamberville's draft, and all of Dablon's corrections, additions, and excisions; the two texts are distinguished by the style of type used (as indicated at the beginning of the document, p. 33). This manner of presentation (which we have not found possible with any other *Relation*) gives an interesting and unique example of the methods of editing employed by the father superior, and incidentally throws much light on the mental attitude of the missionaries.

The *Relation* is mainly a compilation from letters received at Quebec from the following workers in the widely-scattered fields of the mission to New France: Pierre Chaumonot, Jacques Bruyas, François Boniface, Pierre Milet, Jean de Lamberville, Étienne Carheil, Julien Garnier, Gabriel Druillettes, Pierre Bailloquet, Jacques Marquette, Louis André, and Claude Jean Allouez. Some of these letters are given entire.

There are known to exist three MSS. of this *Relation:* (1) The original, in the archives of St. Mary's College, Montreal — which is Lamberville's text, with Dablon's emendations; (2) "detached duplicates" of the same, with slight variations (compare illustration at p. 36, in the present volume, with our text, as showing the range of variations), also at St. Mary's — which is Lamberville's text, not corrected by Dablon; (3) one in the domestic archives of the Society — formerly at the Gesù, in Rome. Of this last, Father Martin says, in his Introduction to Douniol's *Relations inédites*, that it accords with the

one at Montreal, "save for some slight modifications which concern the style, and some curtailments of little importance." Possibly there are others, for some of these unpublished *Relations*, perhaps all, were carefully copied at the time by clerical experts connected with the order, and circulated among the Society's houses in Europe, as edifying reading; such a contemporaneous MS. copy will be used by us in the emendation of Dablon's *Relation* of 1676–77, which is to appear in Vol. LX. of our series.

The *Relation* of 1672–73 remained in MS. form only, until 1861, when two widely-differing versions appeared in print: (1) John Gilmary Shea's "Cramoisy series" of unpublished *Relations*—No. 13, according to the arbitrary enumeration in the Lenox Catalogue; (2) Douniol's *Relations inédites* (edited by Father Felix Martin), t. i., pp. 3–189. It is not certain which was the first publication; but probably they were in the order given. Father Martin's Introduction to Douniol's publication is dated at Quebec, November 1, 1860, and the colophon to the Shea edition gives the actual date of his issue as February 6, 1861; it seems probable that Douniol was issued later in the year, because from November to February would hardly be sufficient time to put the two volumes through the press.

Shea appears to have followed Lamberville's draft, in the main, perhaps directly from the duplicate MS. at Montreal; but he has somewhat modernized the text, improving the capitalization, punctuation, and paragraphing. In the Douniol edition, Father Martin chiefly follows the text as amended by Dablon, also stating that he has, in certain places, used the Roman MS. to correct the Canadian; he also modern-

izes the document, but with a far greater freedom, as was his habit in regard to others of his numerous publications of old texts. This practice has led Rochemonteix (*Jésuites*, t. i., p. xxviii) to make the following stricture: "As for the *Relations inédites*, it is to be regretted that the editors should have permitted themselves to retouch the style of the *original manuscript*, and that they did not print the official relations sent to Rome, without making any changes therein."

In the present publication, we have, as already stated, followed all of the original MS. in St. Mary's College archives, so far as it exists—Lamberville's draft, with Dablon's emendations of every character. Two pages of this MS. are wanting; these we have supplied from the "detached duplicates," also at St. Mary's, which are mentioned above.

DATA CONCERNING JOHN GILMARY SHEA'S EDITION OF "RELATION" OF 1672–73.

The volume under consideration is No. 13 of John Gilmary Shea's "Cramoisy series" of rare and unpublished *Relations*, as numbered in the Lenox Library *Catalogue of the Jesuit Relations*. The volumes themselves are not numbered in print; but Mr. Lenox was in close touch with Shea in the business of publishing the series, and his choice of numbers may be accepted as probably being Shea's desire in the matter of enumeration—although some librarians have adopted a numbering more strictly chronological. The Shea series is a nebulous output. The volumes were issued without regard to chronological arrangement; not all of them are Jesuit *Relations*—several of the twenty-five which compose the set

have no place in a collection of documents relating to the order; there is seldom any information vouchsafed, as to where and when the document was obtained; the editing of the MSS. is sometimes most recklessly done, the text being often modernized, and made to suffer from emendations of every character.

The volumes in the series were issued in two sizes, large paper (8vo) and small paper (12mo). In each case it is stated that 100 copies were printed, and this is attested by Shea's autograph. Whether that means that 200 were printed in all, it is impossible to say.

The collation of this volume is as follows: Relation | de ce qui s'est passé | de plus remarquable | aux Missions des Peres | de la Compagnie de Jesus | en la | Nouvelle France | les annés [*sic*] 1672 et 1673 | Par le R. P. Claude Dablon Recteur | du College de Quebec & Superieur | des Miſſions de la Compagnie de | Jesus en la Nouvelle France. | [*Vignette*] | A la Nouvelle York, | De la Preſſe Cramoiſy de Jean Marie Shea. | M. D. CCC. LXI. | Avec Permiſſion. | pp. v; blank (1); text, 1–219; (1).

On the last page, the following colophon is printed: "Achevé d'imprimer à Albany, ce 6 Février, 1861, par J. Munſell."

DATA CONCERNING "RELATIONS INÉDITES," FAMILIARLY KNOWN AS "DOUNIOL."

The two volumes edited by Father Felix Martin, and known as *Relations inédites*, supplement the regular Cramoisy series (Paris: 1632–1673), and are of considerable importance. They form vols. iii. and iv. of the collection published by Charles Douniol,

and are entitled: "Voyages et travaux | des | Missionnaires | de la Compagnie de Jésus | publiés | par des Pères de la même Compagnie | pour servir de complément | aux Lettres Édifiantes. | . . . . ."

The first volume of Douniol's collection was edited by M. F. de Montézon, and relates to the "Mission de Cayenne et de la Guyane Française" (1857); vol. ii. was edited by Montézon and E. Estève, and relates to the "Mission de la Cochinchine et du Tonkin" (1858).

Father Martin's volumes are entitled: Mission du Canada | Relations | inédites | de la | Nouvelle-France | (1672–1679) | pour faire suite | aux anciennes Relations | (1615–1672) | Avec deux cartes géographiques | Tome I [II] | [*Ornament*] | Paris | Charles Douniol, éditeur | Rue de Tournon, 29. | 1861.

Collation: VOL. I.— Titles, 2 ll.; "Introduction," pp. i.–xxviii.; text, pp. 1–338; "Appendice," pp. 339–352; "Table," pp. 353–356. A folded "Carte du Canada." VOL. II.— Titles, 2 ll.; text, pp. 1–330; "Appendice," pp. 331–380. "Table," pp. 381–384. A facsimile of Marquette's map. Pages 239, ff. of vol. ii. contain "Récit des Voyages et des Découvertes du R. P. Jacques Marquette."

In his Introduction, Father Martin makes the following statement:

> We have been fortunate enough to come across a quantity of material which will aid in making up the relations for the succeeding years.
>
> These precious monuments of another age — as well as many others which proceed from the same source, and have the same purpose — had been left at his death by the Jesuit Father Cazot, as a token of his gratitude and as the inheritance of virtue, to the nuns of the Hôtel-Dieu of Quebec, where he breathed his last in 1800. It is from the hands of these virtuous ladies — an order who, for more than two centuries, have even to our day so heroically

perpetuated their mission of charity and devotion — that we have received, with religious respect, this precious deposit. These sheets — separate, and long remaining in disorder — at once furnished us a complete whole, the importance of which could be readily appreciated. We found there material for filling one of the regrettable lacunæ, and we would have deserved reproach if we had chosen to be the only ones to profit thereby.

After a silence of more than one hundred and eighty years, we are about to give speech again to the apostolic men of that distant epoch. It is their very work which we present to the public, and we do so with confidence. These new *Relations* are worthy of those which preceded them, and are capable, as we believe, of producing the same blessed results. They number six, and embrace a period of six years, from 1672 to 1679. They are, therefore, six links more in the chain which extends to that epoch.

This work, the same as we found it, bears marks of the most venerable and incontestable authority. It was Father Jean de Lamberville, then missionary to Canada, and Father Vincent Bigot, founder of the Abenaqui Mission near Quebec, who copied the manuscripts which we possess; and the Reverend Father Dablon then superior-general of the Missions of New France, retouched them — making some changes in them, and adding thereto numerous corrections, in his own hand.

The reader will sometimes find repetitions; these might have been eliminated by cutting out or abridging certain passages, but we have preferred to respect the original text, and to give it in all its simplicity, and in its integrity.

It is interesting, in this connection, to refer to Rochemonteix's strictures, given above.

Copies of the work sell, generally, at prices varying from two to five dollars. O'Callaghan (1882), sold for $4; Chadenat, of Paris, priced (1890 and 1895) at 15 and 20 francs, respectively; and Dufossé, of Paris, priced (1891 and 1896) at 20 and 25 francs, respectively.

NOTES TO VOL. LVII

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 23).—Regarding the English at Hudson Bay, see vol. xxviii., *note* 32. Albanel saw them there in June, 1672 (vol. lvi., p. 185).

2 (p. 27).—René Robert Cavelier, sieur de la Salle, was born at Rouen, France, in November, 1643. Belonging to a wealthy family, he received a good education, and showed especial proficiency in mathematics. In early youth, he entered the Jesuit order, but did not remain there long enough to become a priest. Leaving the order, he came to Canada in 1666. An elder brother, Jean Cavelier, had become a Sulpitian priest, and he too came to Canada. The Sulpitians, now seigniors of Montreal (vol. xii., *note* 13), accorded La Salle a seigniory near Lachine rapids (vol. xii., *note* 11), where he established a trading post. He soon became interested in the exploration of the West and the search for a western route to China. In July, 1669, he went with the Sulpitians Dollier de Casson and Galinée (vol. l., *note* 11), to find the Mississippi. The difficulties they encountered compelled them to give up this undertaking; and, in October of the same year, La Salle and the priests parted, near the head of Lake Ontario, after meeting there Louis Joliet on his way home from Lake Superior (vol. l., *note* 19). Little is positively known of La Salle's movements during the next four years; but he seems to have spent much of that time in exploration and trade in the lower lake region, and that of the upper Ohio, of which he was probably the first white discoverer. He soon gained the friendship of the new governor, Frontenac, who sent him to France (1674) with letters of recommendation. La Salle obtained a royal grant of Fort Frontenac (now Kingston) and large adjacent tracts of land. Here he soon established a prosperous colony, both commercial and agricultural; it included not only Frenchmen, but a considerable number of Iroquois savages, who were friendly to him. In 1678, he obtained permission from Louis XIV. to make explorations in the West, build forts, and open up a route to Mexico. This enabled him to begin the execution of his own colossal schemes, which included far

more — to build vessels above Niagara, and later on some branch of the Mississippi, which would thus open a great route for commerce via that river and the Gulf of Mexico; to explore the region between Lake Erie and the Mississippi, and plant therein French colonies; and to secure for himself the commercial and perhaps viceregal control of this new empire.

La Salle built (1679), above Niagara Falls, the first vessel that sailed on the Upper Lakes,—the *Griffin*, of 45 tons burden,—with which he sailed to Mackinac and Green Bay. He sent her back with a load of furs, but she was never heard from; the loss of this venture seriously embarrassed him. He himself, with a small party of Frenchmen, voyaged southward in canoes, finally halting upon the Illinois River, near the present Peoria, Ill., where he built Fort Crèvecœur, and spent there most of the winter. He returned in the spring to Montreal, for fresh supplies, but the men left in Illinois destroyed the new fort and deserted his service. This and other disasters retarded La Salle's enterprises for nearly two years; he had, moreover, from the first to contend with the hostility of other fur traders, of the Canadian merchants, and of the Jesuits. A man of indomitable will and perseverance, he persisted in his efforts amid obstacles of every kind — financial losses, sickness, the treachery of his own followers, and the machinations of enemies. Finally, late in 1681, he set out with another expedition, to go directly to the Mississippi. Entering that stream, he descended it to its mouth, where he took possession (April 9, 1682) of the entire Mississippi basin in the name of his king, in honor of whom he named the country Louisiana. In the following December, he built Fort St. Louis, on "Starved Rock," a lofty height near the present Utica, Ill. Meanwhile, Frontenac had been recalled to France, and his successor, La Barre, proved bitterly hostile to La Salle. The latter sailed for France in the autumn of 1683, to obtain aid for his project of building a fort near the mouth of the Mississippi. The king granted him a squadron, with soldiers, artisans, and colonists; and the expedition left La Rochelle July 24, 1684. Arriving in the Gulf of Mexico, they were unable to find the mouth of the great river, and by error went on westward till they reached Matagorda Bay, in Texas. Landing here, the colony suffered greatly from heat, sickness, and other hardships. La Salle made several fruitless attempts to reach the Mississippi River, in order to bring relief to his people. On the last of these journeys, he was murdered (March 19, 1687) by some of his followers. For full accounts of the life, adventures, and discoveries of this noted explorer, see Parkman's *La Salle*, and Gravier's *Découvertes et établissements de Cavelier de la Salle* (Paris, 1870). Valuable contemporary works are Tonti's *Dernieres*

découvertes . . . de M. de la Sale (Paris, 1697); Joutel's *Journal Historique* (Paris, 1713); and Jean Cavelier's *Relation* of La Salle's last voyage (printed by Shea in 1858).

3 (p. 29).—Frontenac's visit to the Iroquois country (June–July, 1673) was made in order to build a fort at Catarakoui (Kingston),—a project which, as we have seen (vol. xl., *notes* 8, 10, and vol. xlix., *note* 14), had been already discussed for several years; and to secure, at the same time, the good will of the Iroquois. In both these schemes, he was entirely successful. Lamberville's testimony as to the good impression made upon the savages by Frontenac is fully corroborated by a letter from La Salle to the governor (Aug. 10, 1673), in which he says: "One cannot express, Monseigneur, the praises which all the Iroquois nations are bestowing upon you. At Katarokoui, they might be suspected of dissimulation; but here [Techiroguen] they make it very evident that you have entirely won them." Lamberville also says, in another letter to Frontenac (Oct. 29, 1673): "I learn that the dutch have made so many proposals to the Iroquois to get rid of us that, if you had not at Katarokoui won their leading men by your liberality and complaisance, We believe that all the frenchmen here [at Onondaga] would be by this time either dead, or driven from this country."—See the journal of Frontenac's journey, published by Margry in *Découv. et établissements*, t. i., pp. 195–238; and Parkman's *La Salle*, pp. 75–86.

4 (p. 31).—In March, 1672, England had declared war upon Holland, as the result of a secret alliance between Charles II. and Louis XIV. Both English and French forces invaded Holland, but were driven back, in the summer of 1673, by William of Orange and Admiral de Ruyter. As an incident of this war, a Dutch squadron captured New York, Aug. 9, 1673; but the province of New Netherland, thus recovered from England, was returned to her by the treaty of Westminster (Feb. 19, 1674).

5 (p. 37).—The confraternity of the Holy Family, established by Laval March 14, 1664 (vol. xlviii., *note* 2).

6 (p. 47).—This transfer of the Huron colony was made necessary, as explained in the *Relation* of 1673–74 (vol. lviii. of this series), by the deficiency of wood and water at its earlier location.

7 (p. 65).—For description of the Santa Casa, see vol. xviii., *note* 4.

8 (p. 77).—The Huron catechist here mentioned was at first in the service of the Jesuits; an account of his missionary labors at this time is given in the Douniol (Martin) edition of the *Relation* (t. i., pp. 171–177)—a version presumably copied from the Roman MS. In that edition, this entire report of the Huron mission is placed near the

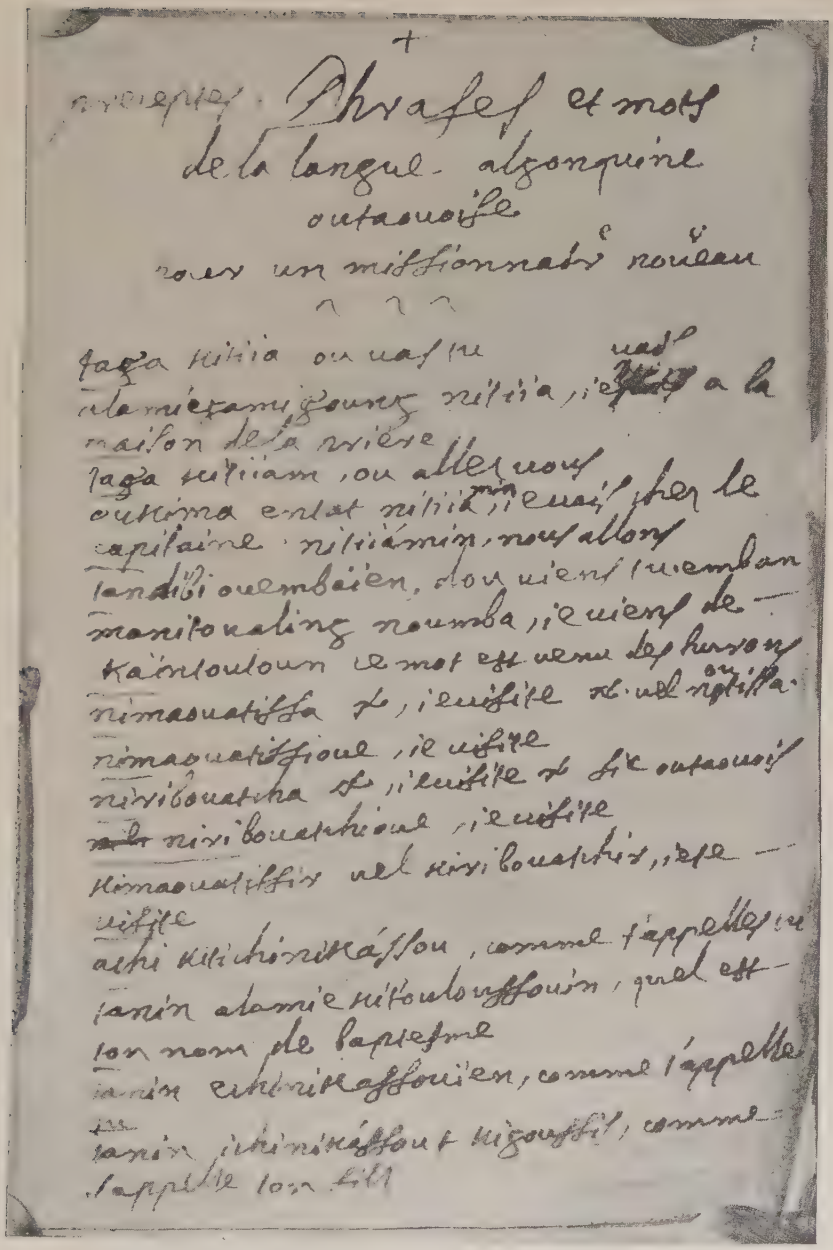
end of the *Relation*, instead of being, as in the Canadian MS., which we follow, the first section.

9 (p. 165).—*Orvietan* (derived from Orvieto, a city in Italy): "a medical composition or electuary believed to be an antidote or counter-poison" *(Century Dict.)*.

10 (p. 233).—This note, in Dablon's handwriting, is inscribed upon the margin of the Canadian MS. of this *Relation;* it was evidently added by him much later, in compiling the *Relation* for 1673–79.

11 (p. 251).—Louis André, born May 28, 1631, entered the Jesuit novitiate at Lyons, Sept. 12, 1650. His studies were pursued there, and at Dôle and Avignon; and he was an instructor at Roanne, Besançon, and Bourg. He came to Canada in June, 1669, and was soon assigned to the Ottawa mission. Apparently the first two years of his ministry to the savages were spent in itinerant labors—at Sault Ste. Marie, at Mackinac, and at Green Bay; but this last field became his permanent station from December, 1671. There he remained at least ten years; in 1682, he was at St. Ignace, and the following year with the Kiskakon Indians. From 1684 to 1690, he was a professor in the college at Quebec. In 1691, he was sent to the mission at Chicoutimi, where he remained two years; the next two years he spent at Montreal; and, in 1695, he carried on a mission at the Seven Islands, below Tadoussac. Accounts of his labors after that date are conflicting. Maurault claims (*Abénakis*, pp. 276–277) that André labored at St. François de Sales from 1689 to 1691, and again from 1698 to 1700. Rev. A. E. Jones, in his sketch of André's life (reprinted from *U. S. Cath. Hist. Mag.* [1891?]), says that his name is not mentioned in the *Catalogues* for 1696–99; but that it appears in those for 1700–1704, simply as "missionary." But a "Notice historique" of the Tadoussac mission, in *Rapport sur les missions du diocèse de Québec*, no. 16 (March, 1864), pp. 21–58,—which is apparently written by Abbé Ferland,—thus speaks of him (p. 43): "His numerous missions at the west being ended, he had partial charge of the Tadoussac and Papinachois mission during more than a month [Fr., *plus d'un mois*], and busied himself with the reconstruction of the church at L'Assomption (Jérémie Islets), the expenses of which were paid by M. Hazeur. . . . This occurred in 1701. Acts by him may be found on the Register of Chicoutimi from 1703 to 1709." André died at Quebec, Sept. 19, 1715.

He left an Algonkin and Ottawa dictionary; a little compendium, "Preceptes, phrases et mots de la langue algonquine outaouoise," with notes in Latin,—these two MS. works being preserved in the archives of St. Mary's College, Montreal; and a catechism, sermons, etc., which have now disappeared.—Regarding these, see the sketch


preceptes. Phrases et mots
de la langue algonquine
outaouaise
pour un missionnaire nouveau

taga nitia ou nastre
ntamiétamigouss nitia, j'ai mal a la
maison de la prière
taga nitiam, ou allez vous
outoma entat nitia, je vais chez le
capitaine nitiámin, nous allons
tandi ouembaien, d'ou vient tu emban
manitonaling nouemba, je viens de
kaintoulouin le mot est venu des hurons
nimaouatissa ss, je visite ni. nik nitissa.
nimaouatissioué, je visite
nisibouatcha ss, je visite ss de outaouais
nisibouatchioué, je visite
nimaouatissin nel nisibouatchis, je vi-
site
aihi kitchimikássou, comme t'appelles tu
ianin atamie nitoulouissouin, quel est
ton nom de baptesme
ianin ekitchikassouien, comme t'appelle
tu
ianin ikitchikássout nigoussis, comme
t'appelle ton fils

FACSIMILE OF HANDWRITING OF LOUIS ANDRÉ, S.J.

[Selected from the original MS., in the archives of St. Mary's College, Montreal, of his *Preceptes, phrases et mots.*]

by Father Jones, above referred to; and Pilling's *Alg. Bibliography*, p. 13.

12 (p. 269).—At this point, two pages of the MS. (39 and 40) are lacking. The matter on the missing pages may be found in another copy of part of this *Relation*, written by Lamberville, but not corrected; this partial duplicate is also at St. Mary's College, and we follow it for the text of the present lacuna.

13 (p. 291).—*Oussouamigoung:* now corrupted into Suamico, a name applied to two small rivers flowing into Green Bay from the west. Verwyst (*Wis. Hist. Colls.*, vol. xii., p. 397) explains the name as meaning "place of the yellow beaver;" Father Jones, as "at the beaver's tail." Rev. E. P. Wheeler, of Ashland, who has spent most of his life among the Ojibwas, in a letter to the Editor spells the name *ö-sä-wä-mick-kŏng*, and says it means "yellow residence place."

Chouskouabika cannot be identified from our text; the abundance of fish there, which André mentions, leads us to suppose that this place was on one of the rivers flowing into Green Bay—possibly the Oconto, where Allouez probably began St. François Xavier mission (vol. liv., *note* 6). Father Jones cites André's "Little Glossary," *nota* 7, as showing that *chouskouabika* means "place where there are slippery stones."

14 (p. 299).—*Skenonton* is a Huron word meaning "deer,"—perhaps used unconsciously by the writer, who had been associated with Hurons at St. Ignace; or perhaps borrowed from those savages by the Ottawas.

Crawford Lindsay says of this passage: "Reference is here made to the method of hunting elk and deer popularly known as 'crusting'—pursued when the snow is covered with a crust thick enough to bear dogs, and men on snowshoes, but not the larger deer. The Indians used to hunt moose thus in March; but that practice is now prohibited, and the close season begins Jan. 1."

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